

A
LETTER WRITTEN BY
A TRUE CHRISTIAN
Catholike, to a Romaine pretended
Catholike.

Wherein vppon occasion of controuersie
touching the Catholike Church the 12. 13. and 14.
Chap. of the Revelations are breisly and trulie expounded.

Which conteine the true estate thereof, from the birth
of Christ, to the end of the world.

REVEL. CAP. 6. & 7

Veni, & vide, Lege, perlege, intellige, crede & viue.

Veni vt videas, Vide vt legas, Lege vt perlegas, perlege vt intelligas
Intellige vt credas, Crede vt viuas.



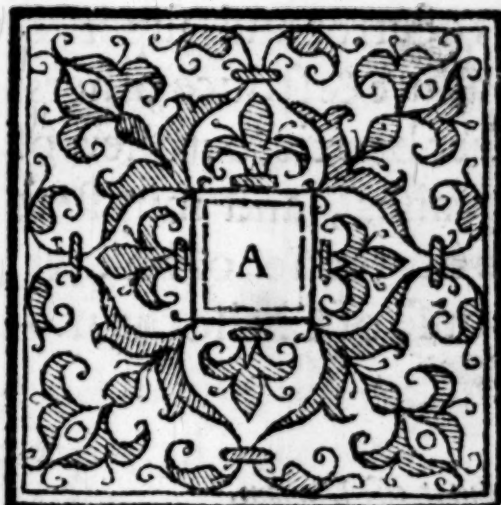
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A LETTER WRIT-
ten by a true Christian Catho-
licke, to a Romane preten-
ded Catholike.



S it hath pleased Al-
mightie God in these latter
daies with the spirite of his
mouthe to waste and con-
sume the Kingdome of An-
tichrist, and to erect and re-
establishe the Church and
Kingdome of Christ, deli-
uering both to the Magistracie the sworde, and to
the Ministry the worde for that purpose: so hath
the Diuell and his adhærents in no age beene more
forward or furious, either to sustaine the tottring
towers of the one, or to hinder and suppress the in-
crease and augmentation of the other, to which end
he now most carefullie armeth, as it were for the last
conflict, with malice, fraude and force, his Liute-
nant generall, the Bishop of Rome with his freindes
and confederates the fauorites of that Babilonian
strumpet, who seing her self forsaken, her painted
shewes, her deceitfull toyes and trash, both desci-
phered and despised by al sounde iudgements, stor-
meth like another *Iuno*, enraged with malice and
madnesse, carying

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— *alta mente repositum*
Iudicium Paridis, spreteque iniuria formæ

— Laid vp in deepest thought,
The doome of Paris, and the wrong of bewty set at nought.

This her malice, that she may the more furiouslye execute against this realme of England sometime her darling, but now her infest, she putteth all meanes in prooffe & practise, that either fraude or force may minister vnto her. She frameth vnto her selfe instruments of our owne nation to wreak her wrath vppon their natie countrie, she bewitcheth them with the sleights and sorceries of error and superstition, and so sendeth them to allure & seduce others: she maketh them brokers of her bewtie, extollers of her power, publishers of her praises, and ministers of her practises. They tearme her the Sea of holines, the Catholike Church, the spouse of Christ, the mother of the faithfull.

Quisquis amat ranam, ranam putat esse Dianam.

Who so a frog doth loue, loe he
That frog Diana thinks to be.

Whereas in truth shee is the chaire of pestilence, the seate of Antichrist, the forge of treasons, the receptacle of traitors, the cage of euery filthie and vncleane bird, the hell of the liuing, and a seconde Babylon, as it was well noted by Petrarch comparing her with the former in an epistle writtē vnto a friend

Fuit illa omnium pessima, eaque tempestate fœdissima: hæc vero iam non ciuitas, sed laruarum ac lemurum domus est, & vt breuiter dicam, scelerum atque omnium dedecorum sentina. Viuentium etiam infernus, tanto ante danidico ore notatus quam fundatus aut cognitus. Quicquid de Assiria, v. l. Ægyptia Babilone, quicquid de quatuor Labyrinthis

this

his, quicquid de Averno limine, deque Tartareis siluis, sulphureisque paludibus legisti, huic Tartaro admodum fabula est. Hic Turrisicus simul & terrificus Nimrod, hic pharetrata Semiramis, hic inexorabilis Minos, hic Rhadamanthus, hic Cerberus vniuersa consumens, hic Tauro supposita Pasiphae, mixtumq; genus, (quod Maro ait) prolesq; biformis, Minotaurus inest Veneris monimenta nephanda. Hic postremo, quicquid confusum, quicquid atrum, quicquid horribile vsquam est aut fingitur, aspicias. &c. That was of al other the worse, and in that age the most filthy This nowe is not a cittie, but the house of terrefing spirits and deuils, and that I may speake breiflie, the sinke of all wickednesse and shameful dishonesty, the hell of the liuing noted by the mouthe of Dauid so long before it was either knowne, .or the foundations thereof were laid. Whatsoever thou hast reade of the Assirian or Egiptian Babylon, whatsoever of the foure Laberinth, whatsoever of the fal of Auer-nus, of the hellie woods and Brimstonie marishes, is vnto this Hell but (as it were) a fable. Heere that toureformer and terrifier Nimrod, Here is the warlike harlot Semiramis. Here is the vntreatable Minos, here is Rhadamanthus, here is Cerberus deuouring all things, here is the beastlie bullouer Pasiphae, and the mixed kinde (that Maro speaketh of) and the biformed issue, Minotaurus the moniment of a wicked lust, finally here thou maist behold what thing soeuer is lothsome, and what horrible thing soeuer is either found or feyned.

But this will they not see that blinded with affection, and banded into faction labor and indeuour to blinde and bewitche others, seducing the ambitious with promises of honor, the simple and ignorant with ostentation of learning, who conceaue their hipocrisie to be pietie, their superstition to bee

religion, their falsehoode to be faithfulness: their reconcilment to the Romain Church and Prelat, to be neither treacherie to their prince nor treason to their countrie, but a safetie to their soules, quietnes to their consciences, and an vniting of themselues to the mysticall bodie of Christ. But in this

Viridi latet anguis in herba.

Within the grasse that shewes so greene
An adder lurks that is not seene.

For in truth this their reconciliation (which they perceave not) cutteth them off from the Church of Christ, and maketh them the limmes and members of Antichrist, vnfaithfull to God, disloyall to their prince, treacherous to their countrie, as hauing vowed their obedience to the mortall enimie of all three. It is a misterie replenished with mischief, a clowd couering many cruell intentes, a Troian horse full of Greekish or rather Romish & Reamish wiles, and wickednesse, a diuelish and Popish practise, a Massecreate prouided for the Massacring of England. By these meanes, treasons are conspired, forces are prepared, monies collected, euill minds vnited, fires kindled within our owne bowels: to the whiche forraine flames will soone bee added to consume vs: the ministers of these mischiefes are crept vnto our Dioces, they haue peruered manye, they haue reconciled many, and now of late in this countrie they haue trauelled much, I knowe they are vnknowne to you, and that either their woordes or writings or both haue very much preuailed with you. As a gentleman I do fauour you, as a seduced man I doe pittie you, as a reconciled man (if suche a one you be) I must detest you, fith thereby you haue abandoned the mysticall body of Christe, and haue ioyned

ioyned your selfe to the mischieuous body of Antichrist. In that you came of curtesie to see me, I must thanke you, and am right sorye my leisure did not serue me to haue further speches with you. You deliuered vnto me two Propositions, as the groundeworke of your opinion, the one, that the principles of your doctrine, are grounded firmelie vpon the catholike Church, which antiquitie, vniuersalitie, and consent doe plainelie make manifest vnto you. The other, that the signes giuen of a true Church by the of the reformed religion, which are the sincere preaching of the worde, the right administration of the sacraments, religious prayers & holesome discipline are no true signes of a true Church, but so to affirme them is an error in Logique, for that the Church is a signe of them, and not they of the Church. For your first proposition that the errors thereof may better appeare, I will brieflie handle these 3. points.

First that neither the Catholike Church nor the doctrine, antiquity, vniuersality, or consent thereof can otherwise be knowne then by the scriptures.

Secondly, that sundry principles of your religion are not at all grounded vpon the catholike Church.

Thirdly, that the Romaine Church vpon the which your principles are grounded, is neither the Catholike Church, nor a sounde member of the catholike church.

For your 2. proposition, that the errors thereof may likewise be seene, I will in few words deale with these three points.

First that of a particuler Church no better iudgement can be giuen, whether it be sounde or vnsound or of two particuler Churches which is the sounder, then by the worde and doctrine that they preach, by the sacraments that they minister, by the praiers that

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that they vse, and by the discipline that they exercise for where these are moſte pureſt and perfectest done, that Church is to be thought the pureſt and perfectest member of the Catholike Church. Where these are impureſt and corruptest, that Church is to be iudged the impureſt and corruptest member, & where these are not at all, there is to bee accompted no visible Church to be at all. Thus to affirme is an error in Logike but a truth in diuinitie:

Secondly that of the truth of the doctrine, of the right administration of the sacraments, of the sinceritie and puritie of the praiers, of the godly exercise of the discipline in any Church, the onely perfecte absolute and true touchstone is the holy scripture, which ought diligently to be read of all men.

Thirdlie that for the true vnderstanding of the Scripture in those things that are necessarie, the circumstance of the place, the conference of other places, the proportion of the doctrine, the summary of our faith, and the holy Ghost working in our harts doe sufficiently enable and enlighten vs.

The holy Catholike Church wee define to bee the congregation, companie and societie of all those that haue beleued in Christ from the beginning of the world to this present time, all that nowe beleue in him, and all that from henceforth shall beleue in him to the end of the world. It is called *Sancta* holy because it is sanctified & hallowed by the holy ghost it is called *Catholica*, catholike or vniuersall, because it conteyneth all ages, all places, al persons that beleue: it is called *Ecclesia*, because it is a calling out or euocation of people out of ignorance and error vnto the faith and knowledge of God. This Church is the mysticall body of Christ, who is the true and onely heade of it, which gouerneth it in omnipotencie, and

cie, and is ioyned vnto it in charitie. *Saint Augustine* vpon the 56. psalme, confirmeth this our definition of the Church.

Corpus Christi est Ecclesia non autem ista aut illa, sed toto orbe diffusa, nec ea quæ nunc est in hominibus qui præsentem vitam agunt, sed ad eam pertinentibus etiam ijs qui fuerunt ante nos, & ijs qui futuri sunt post nos, vsque in finem sæculi: tota enim Ecclesia constans ex omnibus fidelibus, quia fideles omnes sunt membra Christi, habet illud caput positum in cælestibus quod gubernat corpus suum, & si seperatum est a visione, annectitur Charitate. The body of Christ is the church, yet not this church or that, but that whiche is dispersed throughout the whole world, neither yet that alone which is in men that liue at this present, but that vnto which they likewise appertayned that haue bene before vs, and that are to come after vs vnto the worlds end. For the whole church consisteth of all the faithfull, for all the faithfull are members of Christ, hauing that head placed in the heavenly places, which gouerneth his bodye, though it be separate from the sight, it is adioyned in charitie.

It is deuided into two parts the militant and triumphant: the triumphant already in blisse and glory ineffable: the militant, hoping for the like happinesse, and in the meane time vnder the banner of Christ Iesus, warfaring heere on earth, against the world the flesh and the Diuell.

This church for antiquitie so auncient, for number so great, for estate so diuers, for situation so vniuersall, no mans age coulde serue to knowe, no mans knowledge were able to conceiue, no mans conceit were of sufficiēcy to comprehend, if the holy Scriptures, wherein the spirit of God hath deliuered these thinges for our instruction, were not extant a-

mongst vs.

In them we are taught that the churche began in *Adam*, that the first Martyr was *Abel*, the first persecutor *Cain*, that by the Breach of Gods commaundement mankinde fell into that miserable and corrupt estate that it was not able to performe that Law of perfect obedience and righteouſnesse, that GOD had giuen and grauen in the hartes and mindes of men, by the accomplishment whereof, they were to haue life, and by the impeachment whereof they were to haue death eternall: and that then G O D in his infinite goodnesse and mercie graunted a remedie for vs in the promised seed, which should restore mankinde, and treade down the serpents head which was the first preaching of the Gospell, published by God himselfe, apprehended by faith & beleueed by *Adam*.

Afterward of God reiterated to the holye Patriarches, by them imbraced and taught to their children and families, preached and foretolde by the Prophetes, shadowed out in the Lawe written, & in the Leuitical ceremonies, performed in Christ, testified and published by the Apostles, confirmed with signes and miracles, beleueed of al nations, maligne by the Deuill, persecuted by the wicked in all ages, and yet continued to the end of the worlde, by Gods especiall grace & prouidence. These things wee plainly see conteyned from the first of *Genesis*, to the last of the *Reuelation*, which otherwise coulde neuer haue come to our knowledge. In them wee may see the beginning increasing continuance and perpetuation of the church, the estate and condition of it in tyme past, at this present, & in time to come: the doctrine deliuered by the holy Ghost to the Patriarches, to the Prophetes, to the Apostles: and the faith

BY A TRVE CATHOLIKE

faith imbraced by the children of God in all ages, there may we obserue the antiquitie that yeeldeth to no nouelties, there may we see the vniuersalitie, that giueth place to no schisme or diuision, there may we finde that consent that grounded in veritye is polluted with no error or iniquity. Therefore *s. Augustine* rightly iudgeth, that the catholike church is to be sought in the Scriptures: his words are these: *contra Petiliani Donat epist.*

Si autem Christi Ecclesia Canoniarum Scripturarum diuinis & certissimis testimonijs in omnibus gentibus designata est quicquid attulerint, & vndicunq; recitauerint, qui dicunt ecce hic Christus, ecce illic: audiamus potius si oues eius sumus, vocem Pastoris nostri dicentis, Nolite credere: Illa quippe singula in multis gentibus, vbi ista est non inueniuntur: Hac autem quae vbiq; est, etiam vbi illa sunt, inuenitur: ergo in scripturis sanctis eam Ecclesiam scilicet requiramus. If the church of Christ throughout all nations be discerned by the diuine and infallible testimonies of the Canonick scriptures, whatsoeuer they shall bring, and whence soeuer they wil alledge which saye, Lo heere is Christ, Lo there is Christ. Let vs heare rather (if we bee his sheepe) the voice of our shepheard saying, Doe not beleue them, for al those in many nations where the same is, are not founde, but this same which is euery where, is also founde where they are, therefore let vs seeke the same church in the holy scriptures.

And in his treatise *de vnitae Eccles.* cap. 16. *Ecclesiam in scripturis sanctis Canonis debemus agnoscere, non in varijs hominum rumoribus, opinionibus, factis, dictis, & visis inquirere.* We are to acknowledge the church in the holie canonick scriptures, and not to secke it in the sundrie rumors, opinions, doings, sayings & conceits of men.

And againe in his 166. epistle: *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam, has scripturas communiter habemus, quare non in ipsis Christum & Ecclesiam communiter retineamus?* In the Scriptures we haue learned Christ, in the Scriptures we haue learned the church, this scripture we haue common amongst vs, wherefore doe wee not in them likewise reteine Christ and the Church?

Hereunto also accordeth *Chrysostome* in his 49. homily vpon *Math: Antea multis modis ostendebatur quae esset Ecclesia Christi, nunc autem nullo modo cognoscitur nisi per Scripturas*. Before by many means was it shewed whiche was the church of Christ, but now by no meanes is it knowne but by the Scriptures.

Thus by the iudgement of these Fathers, and by the nature of the catholike church it selfe, we see that the knowledge of it is to be deriued from the scriptures: which so being, what can be more cleare then that neither prayers for the dead, nor inuocation of Saintes, nor worshipping of images, nor the Popes primacie ouer the church, nor his superiority ouer princes and kingdomes, nor his doctrine of Purgatorie, nor his power there to release soules, nor transubstantiation, nor the halfe communion, nor monastical vowes, nor forbidding of marriage, nor meritorious fastes, nor workes of desert and supererogation, nor sacrificing Christ euerie daye, nor releasing subiects of their othes of allegiance, nor dispensing with Princes for periuries and incest, nor sale of pardons, nor offering vnto reliques, nor a thousand other doctrines practises and ceremonies of the Papisticall religion were euer grounded vpon the catholike church. Let the whole volume of the scriptures be perused, you shall see none of these thinges taught, beleeued, practized vsed or imbraced by the catho-

catholike church, examine the faith, doctrine, writings and documentes of the patriarches, the Prophets, the Apostles, Christ himselfe, you shall finde these things either not conteyned in them, or contraried by them: Try them by antiquitye, you shall proue them far younger then the time of the Apostles, try them by vniuersalitie, you shal perceiue, that neither the church before the Lawe, nor the church vnder the Law, nor the purest churches vnder grace did euer embrace them, trye them by consent, you shall finde that neither the patriarches, nor the Prophets, nor the Apostles, nor the faithfull by them taught in fundrie churches, did euer agree in them, or once beleue them, it must needes bee then that they are not grounded in the catholike church, but are some later inuentions, and doctrine of a particular church, from whose errors and corruptions, they haue proceded, which particular church, is the Church of Rome, which we will briefly shewe, neither to be the catholike church, nor to haue beene for many yeeres any sounde member of the catholike church.

The catholike church (as we before rehearsed) conteyneth all them that haue beleueued, doe beleue or shall heereafter beleue in Christ Iesus to the end of the world:

The church of Rome conteyneth not all those that haue beleueued (for in the dayes of many of them it had no beeing at all) nor all them that doe beleue, nor all them that shall beleue:

Therefore the church of Rome is not the catholike church.

The catholike church conteineth all partes both of
B. iij. the

the church triumphant and militant.

The church of Rome conteyneth no parte of the church triumphant, nor all partes of the church militant.

Therefore the church of Rome is not the catholicke church.

Reuel. 12.

Within the catholicke church Christ was borne, and of a blessed member of the catholicke church.

Christ was not borne in the church of Rome nor of any member of the church of Rome:

Therefore the church of Rome, is not the catholicke church.

The catholicke church alloweth not the adoration or deuine worshipping of any creature:

The church of Rome alloweth the adoration and deuine worshipping of creatures

Therefore the church of Rome is not the catholicke church,

The maior is the expresse sentence of *S. Aug.* in his 2. booke *de moribus ecclesie cath. cap. 30.*: it is also the expresse doctrine of Christ in the 4. of *Mathew*: *αὐτῷ μόνῳ λατρεύσεις* Him onely thou shalt worship. And of the Angell in the 19. of the *Reuelat.* *τῷ θεῷ προσκυνήσεις*. Before God shalt thou fall downe.

The *minor* is proued by the Nicene council, which teacheth that the image of the Trinity and the crosse are to be adored & worshipped with the same kinde of adoration and worship that the trinitye & Christ himselfe are to be worshipped with: and by *Thomas of Aquine* an approued Doctor of the Romain church in his third booke of sentences the second distinction, & by *Nauclantus Clugiensis* whose words are these:

Non solum fatendum est fideles in Ecclesia adorare coram imaginibus, ut nonnulli ad cautelam forte loquuntur, sed & adorare imaginem sine quo volueris scrupulo, quin & eo illā venerari cultu, quo & Prototipon eius. It is not onely to be yeelded vnto, that the faithfull in the church do worship before images, (as some happely speak for a cautell) but also doe adore the image without any kinde of scruple whatsoeuer, yea and doe honor the same with that worship, wherewith the thing or person thereby represented, is to be honored. And by *Andradus* the late defender of the *Tridentine counsell* whose workes are seene and allowed by the Romishe church, *Non inficiamur* (saith he) *hac nos latræ adoratione Christi præclarissimam crucem colere & venerari.* We denie not, that we worship and honor the moste excellent crosse of Christ with this adoration of greatest honor & worship: but both the crosse of Christ, and the image of the trinity and al other images are creatures, therefore our conclusion is strong and certaine, that the church of Rome is not the catholik church. Infinite arguments to this purpose might be drawne, and euerie of them in effecte demonstratiue, but the matter so cleere, these few may suffice.

Let vs then examine sith it is not the catholike church, whether it be a catholik church in that sense that the word catholik is imitatiuely taken, for sound and sinceere, that is, whether it be a pure and perfect member of the catholike church. It is very sure and certaine, that sometime it hath bene a verye notable member, and (as it were) a right arme, an ayde comfort and ornament to the rest of the partes, but the question is, what it is at this present, and for manye yeeres hath bene, whether now it be a sound member of the catholike church or no: for the deciding heereof, wee can haue no better or more manifeste
tryall

tryall, then by the doctrine that it teacheth, by the sacraments that it administred, by the prayers that it useth, and by the discipline that it exerciseth, and heerein we come to the first point, that controlet your second proposition.

As in the body of a man so long as any principall member as the arme or the leg, hath the bone vn-crushed vnperished, or vnwrested, the flesh and muscles vnbrused, vninfected and vnhurte, the veins sinewes and arteries, neither ouerstretched distorted, or shrunk, the skinne vnannoied vnexulcerated, vn-impeached, we terme and accompt it a sound member. But if in any of these points it be defectiue, reckon it vnsound in that proportion and degree that the nature and qualitie of the defect is of. So in the body of the church as long as any member or particuler church (*as the Church of Rome, the Church of Antioch, the Church of England, the Church of Fraunce*) hath the worde of God whiche resembleth the bone or pith vppon the whiche it ought to growe and depende, vnperished, vnwrested and vncorrupted, the praier and supplications which are (as it were) the flesh and muscles of it, wherewith it ought to be filled and replenished vnwasted, and vnconsumed with atheisme and securitie, and vnpoysoned and vninfected with Idolatry and superstition. The holy sacraments which represent the veines sinewes and arteries, wherewith it is both nourished & vnited, vnmangled, vndisordred and vnstrayned, and the discipline which is like to the skinne that enuironeth, compasseth, and defendeth the rest vnexulcerated and vn-enflamed with the tumors of tiranny, or cankers of couetousnesse, or otherwise vnstained with iniquity, we are to terme and accompt it a sounde member of the catholike church, and so much the lesse
sound

founde, by how much the more it is in any of these pointes defectiue, or euill affected.

If wee cast this leuell ouer the Romaine church, shall not wee soone discover howe crooked and corrupt it is? and howe much it hath swarued from the vprightnesse and sinceritie wherein it was first established?

The holy Scriptures it hath not onely corrupted and wrested (as by infinite examples might be shewed) but also depriued of force and strength, & where it ought to haue depended of the Scriptures, it maketh the scripture depend of it. And whereas the sense of the holy ghost, is sure, certaine, and immutable, it maketh it variable and alterable, according to the temporary practise of that church. This shall you finde in the epistle of *Cardinall Cusanus*, no lesse blasphemously then barbarously recorded.

Cus. ep. 2.

et 7.

The Sacrament of the Lords supper it hath mangled into a half communion, and a priuat Masse, disordered with the monstrous fantasie of transubstantiation, and thereby altered the commemoration to an adoration, the Sacrament, to a Sacrifice propitiatorye.

The sacrament of Baptisme it hath pestered, if not polluted with manye superstitious and superfluous ceremonies.

The names and dignitie of sacramentes it hath strayned and stretched to other things contrarie to their nature.

The prayers and supplications which ought only to bee made vnto God, and so made vnto God as the congregation may both in vnderstanding and deuotion, ioyne with them and saye *Amen*: It hath what with inuocation of Saints, what with worshipping of images: what with a strange and vnknowne language

language made either impious or vnprofitable.

The discipline which should keep all things in order and frame in it, is altogether stained with ambition and couetousnesse: finally, it is a member so full of corruption, so swolne with pride, and so envenomed with ambitioⁿ, that it perswadeth the world, that it is the body, and that all the rest of the partes are but members of it, and that whatsoeuer parte is not like it, is corrupt: and carying vppon it the Romaine Byshop as a most pestilent vlc^{er} it saith, that is the head, to which all other partes must submit and subiect themselves,

And is it not then rightl^ye to bee iudged an vnfound member, and an vn sincere?

Examine in like sort any other particuler church: Do it vprightly and sincerely, and it shal make manifest vnto you whether it be a sounde, or vnfounde member of the catholike church: and if vnfound, in what degree, proportion and measure it is so to bee iudged and accompted.

These therefore are perfect and pregnant sayings which can neuer deceaue you, if the lampe of eternal light, Gods holy and heauenly worde beare any credite or authorit^ye with you: for by that shall you knowe whether the doctrine of any church be pure, or impure, whether the Sacraments be rightl^ye or otherwise administred, whether the praiers be godl^ye and religiousl^ye, or Idolatrousl^ye and superstitiousl^ye made and vsed: & whether the discipline be sincere and perfect, or disorderly and corrupt: and in this we fall to the second point that aunswereth your second proposition.

If the doctrine of any church is conformable to the doctrine of the *Patriarkes, the Prophets, the Apostles*, whose doctrine and documents the hol^ye scripture

ture layeth downe, it is to be iudged sound and sincere: and so much the lesse sounde, be how much it more swarueth from their faith and doctrine.

If the Sacraments in any church bee ministred according to their firste institution and vse, which the holy scriptures doth declare, they are to be accompted rightly and duely administred.

If prayers in any church be vsed according to that forme, manner, purpose and intent that the godlye of all ages testified in the scriptures did vse and exercise, they are to be reckoned godly, deuout and commendable.

If the discipline be according to the Law of God according to the direction of godly Magistrates, according to the councel and commandements of the Apostles, and according to the vse and practise of the purest churches: whereof the holy scriptures are true records vnto vs, we iustly may accompt it good and sincere.

Therefore hath God commaunded, and all good men commended the studie, search, reading & meditation of the scriptures. In the 6. of *Deuteronomie* wee read: *Sunto verba ista in corde tuo, eaq; acutè ingerito filiis tuis, ac loquitor de ijs cum sedes domi tue, & cum ambulas per viam, cum cubas & cum surgis, alligato ea in signum manui tue, inscribito ea postibus domus tue, & portis tuis.* Let these wordes be in thy harte, & the same diligently teach vnto thy children, and talke of them when thou sittest in thy house, and when thou walkest by the way, when thou lyeest downe, and when thou risest vpp, binde them for a signe vppon thine hand, write them vppon the postes of thine house, and vpon thy gate. And of the worde of God it is saide in the 4. of *Deuteronomie* *Hac est sapientia vestra ante oculos populorum:* This is your wisdom before
C. ij. the eyes

the eyes of the people. *Abraham* saith, *Habent Moſen & Prophetas audiant eos*: They haue Moſes and the Prophets let them heare them. *Chriſt* ſaith *ſcrutamini ſcripturas*: ſearch the ſcriptures. *S. Paule* ſaith *Tota Scriptura diuinitus inſpirata, vtilis eſt ad docendum, ad arguendum, ad corrigendum, ad erudiendum, in iuſtitia vt perfectus ſit homo Dei ad omne opus bonum inſtructus*. The whole ſcripture inſpired of God is profitable to teach to improue, to correct and to inſtruct in righteouſneſſe, that the man of God may be perfecte, inſtructed vnto euery good worke. *Irenæus* in his thirde booke the firſt chap. *Euangelium in Scripturis Apoſtoli nobis tradiderunt columnam & firmamentum fidei noſtræ futurum*: The Apoſtles haue deliuered vnto vs the goſpell in the ſcriptures, to be the piller and vpholder of our faith. *Saint Auguſtin de Ciuitate Dei* his 3rd booke and firſt chapter: *Ciuitatem Dei dicimus cuius Scriptura teſtis eſt*. We call that the citie of God, whereof the Scripture is witneſſe. *Saint Ambroſe* vpon *Luke* *Si qua eſt Eccleſia qua fidem reſpuat nec Apoſtolica prædicationis fundamenta poſſideat, deferenda eſt*. If there bee any church which reiecteth the faith, or poſſeſſeth not the foundation of the Apoſtolike preaching it is to be forſaken. *Saint Chryſoſtome* vpon the 2. to the *Theſſalonians* the third homely, *Omnia clara & plana ſunt in ſcripturis diuinis, quæcunq; neceſſaria ſunt, manifeſta ſunt*. All thinges are cleare and playne in the holie ſcriptures, what thinges ſoeuer bee neceſſary, are manifeſt. *Saint Auguſtine* in his thirde epiſtle: *Sacra Scriptura ea quæ aperta continet, quaſi amicus familiaris ſiue fuco ad cor loquitur, indoctorum atq; doctorum*: the holy ſcripture ſpeaketh thoſe thinges which it plainely containeth, like a familiar freind without guile to the hart both of the learned and of the vnlearned. And in his booke *de vnitæ Eccleſiæ*, the 13. chapter:

Vtrum

Utrum ipsi Ecclesiam teneant non nisi diuinarum scripturarum canonicis libris ostendant, quia nec nos propterea dicimus nobis credere oportere, quod in Ecclesia Christi sumus quia ipsam quam tenemus commendauit Optatus vel Ambrosius, vel alij innumerabiles Episcopi, aut quia nostrorum Collegarum consilijs ipsa pradicata est, aut quia tanta mirabilia sunt, aut quia ille somnium vidit, & ille spiritu assumptus audiuit. Whether they holde the church let them not shoue, but by the canonicall bookes of the holy scriptures, for neither do wee therefore say that we ought to be beleueed because that we are in the church of Christ, because Optatus or Ambrosius or other innumerable Bishops haue commended the same which we holde, or because it is praised in the counsel of our fellowes, or because so great & strange things are wrought, or because such a one hath sene a dreame, or suche a one taken vp in the spirite hath heard.

Saint Paule writing to the *Colossians* doth admonish them diligently to reade the scriptures. *Sermo Christi habitet in vobis copiose in omni sapientia.* Let the worde of God dwell in you abundantly in all wisedome.

Saint Chrysostome in his 19. homely thereuppon, *Audite quotquot estis seculares, & uxori, ac liberis praeestis, quemadmodum & vobis det in mandatis maxime scripturas legere, nec leuiter & negligenter, sed magno studio.* Heare you as manie as are seculer, and haue gouernment ouer wife and children, how he giueth you in charge, chiefly to reade the scriptures, not lightly and carelesly but with great studie. *Ierome* vpon the same place *Hic ostenditur verbum Christi non sufficienter, sed abundanter etiam Laicos habere debere, & docere se inuicem, vel monere.* Here it is showed that the laye men also ought to haue the word of Christ, not sufficientlye, but abundantly, & to teach or warne one another.

Origen vpon *Esay* the 2. homely: *Vtinam omnes faceremus illud quod scriptum est, Scrutamini Scripturas.* Would to God we all did that is written, searche the scriptures. *S. Chrysostome* vpon *Iohn* the 13. homely, *Admoneo, & maiorem in modum rogo, vt libros comparemus:* I warne, and in earnest sort request that we get bookes. And in an other place vpon the epistle to the *Colossians* the 9. homely: *Audite obsecro seculares omnes comparate vobis biblia anima pharmaca si nihil aliud vultis vel nouum testamentum acquirite:* Heare I praye you all the seculer, prouide vnto your selues the bible the preseruatiue of the soule, or the new testament if ye will nothing els. And hom. 3. *de Lazaro, Semper hortor & hortari non desinam, vt non hic tantum attendatis vs quæ dicuntur, verum etiam cum domi fueris, assidue diuinarum scripturarum lectioni vacetis, quod quidem qui priuatim mecum ingressi sunt, non destiti inculcare.* I stil exhorte and will not cease to exhorte that not onelye you attend heere vnto those thinges whiche are spoken, but also when you shall bee at home, that you would continually apply the reading of holy scriptures: which thing I haue not lefte to exhorte those, which haue professed themselues with me. And againe, *Ne negligamus nobis parare libros,* Let vs not despise to get vs bookes. And further, *Sume librum in manus, lege historiam omnem & quæ nota sunt memoria tenens, & quæ obscura sunt, parumque manifesta frequenter percurrere.* Take the book in thy hand, reade al the historie, and keeping in memory those thinges whiche are euident, peruse often those that are obscure and lesse euident.

Of the perfection of the scriptures, *Irenæus: Scriptura quidem perfecta sunt, quippe a verbo Dei & spiritu eius ducta:* The scriptures truly are perfect, for as much as they are sprong out of the word of God, and of his

his spirit.

Of their authoritie: *Augustine. Maior est Scripturae autoritas quam omnis humani ingenij capacitas comprehendere potest, profecto inuiolabilem Sacrarum literarum auctoritatem confiteri debemus.* Greater is the authoritie of the Scripture then the capacity of all mans wit is able to comprehend, certainly wee ought to acknowledge the inuiolable authoritie of the holye Scripture,

Of their authoritye and trueth in an other place: *Cedamus & conseniamus auctoritati scripturae sanctae, quae nescit falli & fallere:* Let vs giue place and consent to the holy scripture, which cannot bee deceiued, nor deceiue.

Finally of the scriptures, *Irenaeus: Scripturis diuinis niti, quae certa & indubitata veritas est in firma & valida petra est domum suam edificare, hac vero derelicta alijs niti quibuscunq; doctrinis in certam effusa arena, vnde facilis sit euersio est ruinam struere.* For one to leane to the holyscriptures which is the certaine and vndoubted truth is to build his house vppon a firme and strong rocke, but this being lefte, and to leane vnto other doctrins whatsoeuer, is to an assured ruine, to build vppon the quicke sande, whence it is easlye ouerthrowne.

So that we maye conclude this pointe with S. Ciril *Necessarium nobis est diuinas sequi literas, & in nullo ab earum praescripto discedere:* It behoueth vs to followe the holy scriptures, and in no point to departe from the ordinance thereof.

It resteth that we shoue that the true sense of the scripture is obtayned by waying the circumstaunces of the place, by conference of other places, by obseruing the proportion of the doctrine, by noting how it agreeth with our Catechisme, or summary of our faythe

faith, by feruent prayer, often meditation, and the holy Ghost working in our harts.

Lib. 1. de tri. Touching the first *Hillarie* sometime Bishoppe of Proyeux giueth vs a good rule. *Optimus Lector est, qui dictorum intelligentiam expectat ex dictis potius quam imponat, & retulerit magis quam attulerit, neq; cogat id videri, dictis contineri, quod ante lectionem presumpserit intelligendum:* He is the best reader that expecteth the vnderstanding of words, out of the words, rather then putteth thereto, and shal carie therefrom rather then bring thereto: neither shall enforce that thing to seme conteyned in the words which before the reading he purposed to be vnderstood. And againe *Intelligentia dictorum ex causis est sumenda dicendi, quia non sermoni res, sed rei est sermo subiectus, Verba sensum enuntiant, sensus rationis motum, rationis motus veritatem incitat, ex verbis igitur sensum sequamur, ex sensu rationem intelligamus, & ex ratione veritatem apprehendamus:* the vnderstanding of the words is to be taken of the causes of speaking, for the matter is not subiecte to the speech, but the speech vnto the matter. The wordes do show forth the meaning, the meaning the motion of reason, the motion of reason stirreth vp truth. Therefore by the words let vs followe the meaning, by the meaning let vs vnderstand the reason, & by the reason let vs apprehend the truth. And againe, *Dictorum intelligentia aut ex preposito, aut ex consequentibus expectetur:* Let the vnderstanding of the wordes, be looked for either be those thinges that are before, or that followe after.

Lib. 9
Lib. 8. cap. 2. in Ioan. And for the circumstances *Saint Cirill* very wel noteth: *Ante omnia quando locum Scripturae recte intelligere volumus, tria diligenter consideranda sunt, tempus quando scriptum est quod dicitur, persona quae dicit, vel per quam vel de qua dicitur, et res propter quam aut de qua scribitur,*

sic

sic enim absq; errore sensum poterimus verum inuestigare.

Before all thinges when wee will vnderstand a place or the scripture aright, three thinges are to be considered, the time, when that that is spoken is written, the person which speaketh, or by whom or of whom it is spoken, and the thing for the which, or of the which it is written, for so we may without any error finde out the true sense.

Conference of places we terme the collation of a fewe with manye, of the obscure with such as are more plaine and manifeste, whereof great lighte of knowledge and vnderstanding doth proceed. For as *S. Austen* well obserueth, *Magnifice & salubriter spiritus sanctus ita scripturas modificauit, vt locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, nihil enim ferè de illis obscuritatibus eruitur, quod non planissimè dictum alibi reperiatur.* The holy gholste hath so mightily and helthfully tempred the scriptures, that in the plainest places he might satisfie hunger, and in the darker places cast away lothsomnesse, for of those obscurities, nothing almost can be brought forth, which may not be found most plainely spoken of in some other place.

*Lib. 2. de
doctr. Chr.
cap. 6.*

And in an other place, *Sacra Scriptura inuitat omnes humili sermone quos non solum manifesta pascit, sed etiam secreta exercent veritate: hoc in prurptis quod in reconditis habens, sed ne aperta fastidirentur eadè rursus operata desiderantur, desiderata quodammodo renouantur, renouata suauiter intimantur, hic salubriter & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia. Ille huic doctrinae inimicus est animus qui vel errando eam nescit esse saluberrimam, vel odit egrotando medicinam.*

*In Epist. 3.
ad voluf.*

The holie scripture inuiteth all men with gentle speech whome it doth not onely feed with the manifest, but also exercise with the hidden verity, contei-

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ning the selfe same thing in the plaine, which it hath in the obscure: but least thinges plainelye set downe should become lothesome, they againe couered are coueted, and so being coueted, are in some sort renewed, and so renewed are delightfully intimated, that very healthfully the wits of men being euill are corrected, being smale are increased, beeing deepe are delighted: that minde onelye is enemy thereunto, which either through error, knoweth it not to bee most holsome, or being sick hateth medicine.

Lib. 3. de
doctr. Chr.
cap. 28.

And againe, *Per Scripturas diuinas multo tutius ambulatur quas verbis translatis occupatas cum scrutari volumus, aut hoc inde exeat quod non habet controuersiam, aut si habeat ex eadem scriptura vbiq; inuentis atq; adhibitis eius testibus terminetur.* By the diuine Scriptures, wee walke farre more safely: which when we will searche forth, being vsed in borrowed woordes: either this effect issueth thereof, that it hath no further controuersie, or if it hath, the same may be ended by testimonies, whersoever gathered and alleadged out of the same scripture.

hom. 12.
cap. 34.

Origen vpon Exodus, *Quis nostrum ita se ad diuina legis studia conuertit? Quis nostrum ita operam dedit? quis tanto studio ac labore diuina quærit studia, quanto quæsiuit humana? Et quid conquerimur, si quod non discimus ignoramus, aliqui vestrum vt recitari audierint quæ leguntur statim discedunt, nulla ex his quæ dicta sunt inquisitio ad inuicem nulla collatio:* which of vs doth so addict himselfe to the studie of the lawe of God: what one of vs geth such diligence? who with so great studie and labor followeth diuine meditations and studies, as wherewith he hath sought after humane things? And why then do we complaine, sithence we remain yet ignorant of that which we will not or els neglecte to learne. Some of you, so sone as ye heare some things recited

recited which are reade doe immediately depart: so farre is it off that any inquisition and examination is made of those things which are vttered, or any conference vsed or collation.

The proportion of the doctrine, we call that vni-
formitie and conformitie that is betweene the faith
embraced by the Patriarches, by the Prophets, by the
Apostles, and by the faithfull of all ages, whereof the
holy scriptures are witnesses vnto vs, that doctrine
of God, in all pointes absolute in nothing contrarie
to it self, wil soone discover anie erroneous doctrine
that shall be produced, if wee carrie the true modell
of it in our minds, as in the scriptures it is expresse
and set foorth. Hereof S. Ierome notably, *ad normam*
omnia diriguntur & vtrum praua rectae sint cum regula
apposita fuerit arguuntur, ita & doctrina Dei quadam
quasi norma sermonis est quae inter iusta iudicat & iniusta,
quam qui secutus fuerit habebit pacem in semetipso, quae su-
perat omnem sensum, & post pacem misericordiam quae pra-
cipua est in Deo Israel.

Con. in
cap. sextum
Ep. ad Gal.

All thinges are directed and ordered according to
rule, and whether in deede they bee euill or good,
crooked or straight, when the rule or line is applied
vnto them, they are prooued and found out: In like
manner also the doctrine of God, is as it were an ex-
act rule and perfect square of speech which iudgeth
and discerneth betweene those things which are iust
and those which are vniust: which whosoever truely
followeth and cleaueth vnto, hee shall haue peace in
himselpe, which surmounteth and exceedeth all vn-
derstanding: and consequently after this peace of
conscience, mercie which is most chiefe in the God
of Israel.

S. Augustine of the bodie of the doctrine, *hic prius*
per Prophetas, deinde per seipsum postea per Apostolos
quantum

H. II. de
cinit. Dei.
cap. 3.

quantum satis esse Iudicauit locutus, etiam scripturam condidit quæ Canonica nominatur eminentissima autoritatis cui fidem habemus de ijs rebus quas ignorare non expedit, nec per nos ipsos nosce idonei sumus.

He first by his Prophetes, then by himselfe, afterwarde by his Apostles speaking so much as he knewe to be sufficient, hath framed and made the Scripture which is named Canonically, being of most excellent and effectually force and authoritie: vnto the which we giue credite concerning those thinges, which it is not expedient that we be ignorant of, neither are we apt or able of our selues to know and conceaue.

The summarie of our faith, and that which faith requireth we call the Apostolicke Creede the tenne Commandements and the Lordes prayer, wherein a certaine rule or methode is deliuered vs, how to beleeue, how to liue, howe to pray, this also will well lighten our vnderstanding, that it fall not vnto vndeceit, vncharitable, & monstrous conceits, whereof S. Augustine verie well, *Si preceptina locutio est, aut flagitium aut facinus vetans, aut vtilitatem & beneficentiam iubens non est figurata. Si autem flagitium aut facinus videtur iubere, aut vtilitatem aut beneficentiam vetare figurata est, nisi manducaueritis (inquit) carnem filij hominis & sanguinem biberitis non habebitis vitam in vobis, facinus vel flagitium videtur Iubere, figura est ergo precipiens passioni Domini esse communicandum & suauiter atq; vtiliter recondendum in memoria quod pro nobis caro eius crucifixa & vulnerata sit.*

If it be a precept forbidding wickednesse and enormitie or commanding vertue and goodnesse it is no figuratiue speech. But if it seemeth to command a wicked deede and enormitie, or to forbid goodnesse and vertue, it is figuratiue. Except you eate (saith he) the flesh of the sonne of man, and drinke
his

De doct.
Chr. lib. 3.
cap. 16.

his bloud, you shall not haue life in you. He seemeth to commaund, a wicked enormitie, it is figuratiue. Therefore commaunding vs to communicate to the passion of the Lorde, and profitably to call to remembrance that his flesh was crucified and wounded for vs.

Had the Romish Church obserued this rule it had neuer fallen to that blasphemous doctrine of transubstantiation which contrarieth the articles of our Creede, wherefore we may rightly say with S. Augustine: *In principio cauendum est ne figuratam locutionem ad literam accipias, ad hoc enim pertinet quod ait Apostolus littera occidit, spiritus autem viuificat. Cum enim figurate dictum sic accipitur tanquam proprie dictum sit carnaliter sapitur, neque vlla mors animæ congruentius appellatur, ea demum est miserabilis animæ seruitus signa pro rebus accipere & supra creaturam corpoream oculum mentis ad hauriendum eternum lumen leuare non posse.* Lib. 3. de doctr. Chri. cap. 5.

First heede is to be taken that thou shalt not take a figuratiue speech according to the letter. For to that pertaineth it which the Apostle sayth, the letter killeth, but the spirite geueth life. For when the figuratiue speech is so taken as though it were properly spoken, it tasteth of the flesh: neither can anie thing be more fitly called the death of the soule. To be short, it is a miserable bondage of the soule, to take the signes for the thinges signified, and not to be able to lift vp the eye of the soule aboue the bodily creature, to receaue the eternall light.

Of prayer and meditation we reade in Origen. *O-* Supr. exod. hom. 12. cap. 34.
stenditur non studium solum nobis adhibendum esse ad discendas literas sacras: Verum & supplicandum Domino, & diebus ac noctibus obsecrandum vt veniat agnus ex tribu Iuda, & ipse accipiens librum signatum dignetur aperire.

It is shewed that not onely study is to be vled for

to learne the holy scriptures: But also wee ought to pray to God, and to craue day and night, that the lambe of the tribe of Iuda will come, that he taking in hand the booke sealed, will vouchsafe to open it.

in psal. 125.

And in Saint Hillarie, *non ergo ex nobis est quod intelligimus, sed ex eo qui quæ innotabilia erant fecit intelligi. Itaque ab eo speranda intelligentia est qui & pulsantibus aperiet, & querentibus demonstrabit, & petentibus non negabit.*

Therefore it is not of vs, that we doe vnderstande, but of him which maketh vs to comprehend those things which would not be knowen. Therefore of him knowledge is to be hoped, which will open to them which knocke, will shewe to them that seeke, and will not denie to them that craue. Hereof Saint Bernarde writeth right well: *Quo spiritu scriptura facta sunt eo spiritu legi desiderant, ipsa etiam intelligenda sunt. Nunquam ingredieris in sensum Pauli, donec usu bonæ intentionis in lectione eius, & studio assiduæ meditationis spiritum eius imbibaris, sicq; de reliquis.*

By the same spirite whereby the scriptures are reuealed, do they requiſe also to be reade, by the same also they are to bee vnderstoode. Thou shalt neuer enter into the vnderstanding of Paule, vntill with a good intent thou mayest sucke out his spirit, by continuall reading and daily meditation, and so of the rest. And we may well say that both the roote and frute of prayer and meditation in the worde of God is the spirite of God which openeth our vnderstanding, and leadeth vs vnto all truth. For from Gods grace these godly exercises doe proceede and by the continuall vse of them his grace is increased & augmented in vs, to the outwarde hearing of the word of God and meditation thereof, the inward working and operation of the holie Ghost being ioyned and vnited, which is both promised and performed to
all

all the faithfull euen to all the children of God.

We reade in the 59. of *Esay*, *Spiritus meus qui in te est, & verba quæ posui in ore tuo & seminis tui in perpetuum non deficient.* My spirite which is in thee, and my words which I haue put in thy mouth and of thy seede shal not depart for euer. Christ saith in the 14. of *Iohn*: *Spiritus sanctus docebit vos omnia, & suggeret vobis omnia quæ dixi vobis.* The holie Ghost shall teach you all thinges, and minister all things which I haue spoken vnto you. *S. Iohn* saith: *Vnctionem habetis a sancto, & nostis omnia, vnctio docet vos de omnibus.* You haue your annoynting of the holy, and knowe all thinges, the annoynting teacheth you all thinges. *Saint Paul* saith: *Animalis homo non percipit ea quæ sunt spiritus Dei, at spiritualis diiudicat omnia, Spiritus enim omnia scrutatur etiam profunditates Dei.* *Iohn. 2.*
1. Corin. cap. 2.

The carnall man perceaueth not the thinges which are of the spirit of God, but the spirituall discerneth all thinges, euen the depth of God.

To conclude we learne of *S. Paul* that faith cometh of hearing, and hearing of the worde of God, for the study and obseruation thereof hath the working of the holy ghost ioyned therewith, which produceth faith, which is not of our selues, but is the gift of God as the same Apostle teacheth vs, in the 2. Chapter of his Epistle to the *Ephesians*, so that by the outwarde hearing of the worde and the inwarde operation of the holie ghost, faith is in vs kindled, Christ thereby apprehended, his iustice and righteousness to vs deriued, God reconciled, our sinnes pardoned, his mercie obtained, we in Christ Iesus adopted to be the children of God, and inheritors of euerlasting saluation. Therefore the Diuell our mortall enemy, that euermore laboureth our confusion by his chiefe instrument Antichrist & his adherents

and by his owne false and flie suggestions woorketh all he may to stay men from reading and hearing the worde of God, and from comming to those places where it is read and taught, that is from publike seruice and sermons whereby such as are skilfull in the tongues and haue trauelled in the study of the scripture, the circumstances of places are laide open, the sence made manifest, the proportion of the doctrine taught and declared, conference & collation of places vsed and applied, the vse & fruite thereof signified the breade of life deuided and distributed for the nourishment of our soules, our faith thereby kyndled and confirmed, lastly the holy Ghost therewith powred and bestowed vpon vs for our further comfort and enstruction.

Thus haue I briefly answered your two propositions, whereby you may somewhat be induced to the consideration of your estate, of the corruption of the church that you follow, of the weakenes of the grounds that you stand vpon, of the daunger that thereby you are in, and of the meanes whereby you may escape it. And that I may yet more ample satisfie you in the question of the Church, the mistaking whereof is the roote of your error, I haue herewith sent you a historie of the Church of Christ from the natiuity of our Sauour to the end of the world, laid downe by the holy Ghost, by the pen of *S. Iohn*, in the twelfth, thirteenth, & fourteenth of the *Reuelation*, whereunto I haue added such light of interpretation as my small talent hath enabled me vnto, wherein I fore see I shalbe assayled by the maleuolent, with two bitter obiections, the one of curiosity, the other of presumption, it shall suffice me to shield my selfe against both with that notable sentence and censure of *Iesus* the sonne of *Sirach* in the 39. of *Ecclesiasticus*.

1 He onely that applieth his mind to the Law of the most high and is occupied in the meditation thereof, seeketh out the wisdom of all the auncient, and exerciseth himselfe in the propheties.

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the misterie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men and appeare before the Prince, he shal trauell through straunge countries, for he hath tried the good and the euil among men.

5 He will giue his hart to resort early vnto the Lorde that made him, and to pray before the most high, and will open his mouth in prayer and pray for his sinnes.

6 VVhen the great Lord wil he shal be filled with the spirit of vnderstanding, that he may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 He shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 He shall shew forth his science and learning, and reioice in the Law and covenant of the Lord.

9 Many shall commend his vnderstanding and his memorie shall neuer be put out nor depart awaie: but his name shall continue from generation to generation.

10 The congregation shall declare his wisdom, and shew it.

11 Though he be dead, he shall leaue a greater fame, then a thousand: and if he liue still, he shall get the same.

E **The**

The exposition vpon the 12. 13. and 14. Chapters of the Reuel.

CHAP. 12.

Verse 1. *And there appeared a great wonder in heauen: A woman clothed with the sunne, and the Moone was vnder her feete, and vpon her head a crowne of twelue starres:*

2. *And she was with child and cried traueling in birth, and was pained, ready to be deliuered.*

HERE is first laid downe vnto vs by the holye Apostle, a description of the true Church of God the true spouse of Christ: the true mother of all the faithful, which hath bene one and the very same euen from the beginning of the world vnto this day, she is described in the forme of a woman clothed with the Sunne, this sunne, is the sunne of righteousness Christ Iesus, the which the church his spouse hath put on, with whom only she thinketh her selfe adorned, & beautified, in so much that she nether seeketh nor coueteth any other mans righteousness to clothe her or deck her withall: but accompteth her self in him and by him to haue sufficient beauty, and purity, the which she knoweth & acknowledgeth to haue altogether of his mercy and goodnesse, and not by her desert or merit.

And the Moone was vnder her feete.

By the moone may be vnderstood al worldly & earthly things, which are subiecte to changes and alterations

tions whiche haue their diminishinges, and increasings, their waxines and wanings, as honor, riches, power, authoritie, dignitie, and suche like: with all the vaine pleasures and delightes of this world: all the which this true church and spouse of Christ doth despise, contemne, and treade vnder her feete. The Moone also may put vs in remembrance of the changes, and alterations, which the church is subiect vnto in this world: sometimes being in quiet, sometimes in prosperity, sometime in aduersity, sometime consisting in many, sometime in few.

Further it geueth vs to vnderstand that as the Moone receaueth all her lighte and beautye from the Sunne, so the church receaueth all her puritie, righteousness, and glorye from Christ. Thus *the Moone was vnder her feete, and vpon her head a crown of twelue starres,*

This number of twelue, is the number of perfection or fulnesse, and by the starres, shynings in the church, are ment the Patriarches, the Prophets, the Apostles, the Martirs, the godly ministers of al ages which shine in the church both in life and doctrine, which all, doe receaue their lighte, of the sunne of righteousness, wherewith the church is clothed.

2. And shee was with childe, and cried travelling in birthes, and was pained ready to be deliuered.

This place is to bee referred to those times of the church, that were before the incarnation of Christ. When as the congregation of the faithful, that is to say, the church did maruelously longue, and (as it were) trauailed in minde, to haue that promised seed borne and brought to light: that should repaire the miserable ruine of mankind, and treade downe the serpents head, the which seed was our Lorde and Sauiour Christ Iesus, who was born within the church

and of a blessed member of the church.

3 And there appeared another wonder in heaven: and behold, a great red dragon hauing seven heads, and tenne hornes, and seven crownes vpon his heads:

4 And his taile drew the third part of the starres of heauen, and cast them to the earth.

Hauing described the church, now he falleth to the description of the principall enemye of the church, which is Sathan: he is described in the forme of a dragon, that is to say full of venome, full of poyson, wherewith he infecteth, & corrupteth the world: of a red colour, to declare his bloudines, his cruelty, his spite and malice, hauing seauen headdes: that is to saye being full of deuises, subtilties, craftes, and deceits, to entrappe and destroy men withall. He hath also ten hornes & seuen crownes, his hornes signify his mighty force, power and violence: his crownes, his dignity, honor and authority in this wicked world: wherof he is called Prince and chiefe potentate of this darkenes.

4 And his taile drew the third part of the stars of heauen, and cast them to the earth.

The dragons taile are false prophets, hypocrites, and such as by a shew of holines deceaue men: teaching false doctrine, drawing men from heauen to earth, from worshipping God in Spirite, and trueth, to earthlye adorations, Imaginations, and conceiptes. Of this taile were the Scribes and Pharisyes, and other religious folke of the Jewes: of the same also are all such as by false doctrine haue drawen any out of the firmament of Christes church, that were once there placed as stars by baptisme, and regeneration. Hereunto the Prophet *Esay* doth allude, saying the false prophet is a verie taile: but such starres were not fixed in the

the firmament: therefore the dragons rayle had power ouer them.

And the dragon stode before the woman which was ready to be deliuered, to deuoure her childe when she had brought it forth. So she brought a man childe which shoulde rule all nations with a rodde of yron: and her sonne was taken vp vnto God, and to his throne.

This childe that the church brought foorth whom the Dragon sought to deuoure, was Christ our Sauour: against whom the Dragon stirred first *Herode*, then the chiefe of the Iewes, the Scribes, the Pharesies, the highe Priestes, lastlye the whole multitude, to the ende to deuour this man childe, that the church had brought foorth to her euerlasting comforte, and to the Dragons eternall ruine.

5 She brought forth a man childe which should rule all nations with a rodde of yron.

This was that childe whom *Dauid* by the spirite of prophesie speaketh of in the second *Psalme*. *I will preach the law whereof the Lord hath sayde vnto me, thou art my Sonne this day haue I begotten thee: desire of me and I shall giue thee the heathen for thine inheritance and the vttermost partes of the earth for thy possession: thou shalt bruse them with a rodde of yron, and breake them in peeces like a potters vessell.*

And her Sonne was taken vp vnto God, and to his throne.

Thus when the Dragon had spitte all his venome, had vsed all the deuises and subtilties of his seauen heads, al the force and violence of his ten hornes, all the authority & dignity of his seuen crownes, finally when he had shewed al his spite, crueltye & malice, he preuailed no whit at all, for the childe whiche hee persecuted Christ Iesus, ascended into heauen,

was taken vp vnto God and to his throne: and there sitteth at the right hand of the father, in most glorious and eternal maiestie.

6 *And the woman fled into the wildernes where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score daies.*

And the woman that is to say the church, the congregation of the faithfull, fledde and was dispersed into the wildernes of the world, among the Gentils, in that huge and waste Forrest: wherof the Romaine Emperour was chiefe Foster, who is the beast, that in the beginning of the next chapter is described: there remained the church in this wildernes, subject to the iniuries of the Emperours and other his vnderofficers, yet notwithstanding fedde by Gods especiall prouidence, in mydde of all persecution with heauenly and spiritual foode, by godly and sincere ministers.

And this state did she continue in a thousand two hundred and three score daies.

That is to say two and forty moneths the which if we reckon after the accompt of *Daniel* euerie moneth for a sabboth of yeres, it amounteth iust to two hundred foure score and fourteene yeres: the which number of yeares containeth the whole persecution of the Primitiue church: from the first of *Herode* to the last of *Licinius* who being ouercome by that most renowned Emperour *Cōstantine* the great, the church enioyed therupon after a long & grieuous storme, a sweete, blessed & happy calme. In the meane time she was by Gods especiall prouidence preserued & nourished: not in pompous & glorious ostentation, but in hydlock, and as it were in the desert, not persecuting, but persecuted, not giuing, but receiuing the crowne of martyrdom: not glittering with tēporall riches

riches, but shining with spirituall vertues: not practising the law of armes, but preaching the law of God: not superiour to all gouernments, but subiect to all gouernours: not releasing subiectes of their allegiance, but instructing them to the doctrine of obedience: not making merchādize of gods mercies freely bestowed vpon vs, but diuiding frankly, and faithfully to the children of God the bread of life. O how wel becomed this the church of Christ, & how contrarie vnto this is the church of Antichrist.

7 *And there was fought a great battaile in heauen, Michael and his angels fought with the dragon, and the dragon and his angels fought.*

Here is described a fight and great battayle, whereof the place and parties are specially to bee considered: for the place it was in heauen, that is to say in the church, for the congregation of beleeuers is termed heauen: euen as the companie of the vnfaithfull and vnbeleeuers is called the earth: so wee finde in the beginning of this chapter, that the Dragons tayle, that is to saye false teachers, tyrants, persecutors, and such like drewe the thyrde parte of the starres of heauen, that is to saye a great number that were accompted beleeuers and members of the church militant, and caste them to the earth, that is, made them reprobates & vnbeleeuers. The parties are *Michael* and his angels on the one side, that is to say Christe and his ministers, that is godly magistrates & instructors, according to the saying of the prophet *Daniel* in that time shall *Michael* the great prince arise, which standeth for the sins of thy people. On the other side is the Dragon and his angelles: that is Sathan and his ministers, which are tyrants, persecutors, seducers, false prophetes, hypocrytes, and

such like, with death, sinne, hell and damnation.

8 *But they preuailed not, neyther was their place found any more in heauen.*

Here he declareth vnto vs the successe of the battaile, the victorie was *Michaels*, the dragon was conquered, driuen out of the church, and had no place in the hearts of the faithfull. Thus Christ vanquished the Diuell, death, hell & sinne, in so much that none of these haue any power or authority, vpon his elect and chosen people.

9 *And that great dragon was cast out, even that old serpent, which is called the Diuell, and Sathan which deceaueth all the worlde, hee was euen cast into the earth, and his Angels were cast out with him.*

The dragon that is to say the Denill beeing driuen out of heauen, out of the Church, out of the heartes of the godlie was cast into the earth, that is, into the reprobate, the vnbeleeuers, the wicked, whose heartes are the temples of Sathan, whose senses are grosse and earthlie, whose adorations and religions are terrestriall, whose affections are altogether fixed vpon earthlie and worldly thinges. And his Angels were cast out with him: death, sin, hell & such other the Dragons associates, & ministers: as they haue no place with the faithful, so amongst the vnbeleeuers & reprobates, they haue their proper seate, and throne, being together with Sathan their leader cast into the earth: that is to say, among the wicked and earthly people.

10 *Then I heard a loude voyce saying: now is saluation in heauen, & strength, & the kingdome of our God, & the power of his Christ: for the accuser of our brethren is cast downe, which accused thē before our God day & night.*

Here is laide before vs the reioysing of the heauenly Citizens, for the felicitie, and happines, of the church

church that by Christs death and passion had overcome and obtained the victory ouer the Diuell and his aungels. For *Michaell* ouercame the Dragon, Christ vanquished the Diuell, ouerthrew his domination power and authoritie, and now raigneth only himselfe, in most heauenly and triumphant sorte in the hearts and mindes of the faithfull. So the accuser is cast downe that we may well say with S. Paule *V Who shall accuse the elect of God? It is God that iustifieth V Who is he that condemneth? It is Christ which died, yea which rose againe: which is also on the right hand of GOD, which maketh intercession for vs.*

So the accuser of our brethren is cast downe which accused them before our God day and night.

II *But they ouercame him by the bloud of the Lambe, and by the word of their testimony: and they loued not their liues vnto the death.*

The faithfull, the chosen and elect people of God, ouercame the Diuell, but how? Not by their desertes workes or merits, but by the bloode of the Lambe, and worde of their testimonie: that is to saye, by the death and passion of Christ: and by beleuing in him that raised our Lord Iesus from the dead, who was deliuered to deathe for our sinnes, and is risen againe for our iustification: the apprehension by faithe of this incomprehensible benefite, which was the word of their testimony, by the blood of the Lambe doth overcome the Diuell, conquer the world, vanquish the flesh, ouerthrowe sinne, death hell and all infernall powers, according to the saying of *Saint Iohn* *This is the victory that ouercometh the world euē our faith.*

And they loued not their liues vnto the death.

That is to say, they most willingly suffered death for the truthe sake and for their testimony, in respecte whereof they loued not their liues, but after the

counsell of our sauour, in the fourteenth of Luke, denied themselues, tooke vp their crosse and followed Christ, and hated their life in this worlde, to the end to keepe it to life euerlasting.

12 *Therefore reioyce ye heauens, and ye that dwell in the. Woe to the inhabitants of the earth, and of the sea, for the Deuil is come down vnto you, which hath great wrath, knowing that he hath but a short time.*

Therefore reioyce o ye congregation of the faithful, and ye that dwell in them: Wo to the inhabitants of the earth, wo vnto you earthly and wicked people woe vnto you inhabitants of the Sea, woe vnto you wauering, inconstant and vnstedfast in beleefe: for the Deuill is come downe vnto you, who shall vex you with sundry calamities, both inwardly and outwardly shal replenish you with al vices, torment you with anguish and greife of minde, stir vp hatred, dissention, debate, war and murder amongst you, for his wrath is great, knowing he hath but a short time. For he is a roaring Lyon, that knowing his ende to be at hand, is the more fierce. He is that cruel tirant, that knowing his raigne to be but short, sheadeth so much the more blood: the more his time is diminished, the more is his malice increased: what he wanteth in measure, he will fill vp in waight.

13 *And when the Dragon saw that he was caste into the earth, hee persecuted the woman whiche had brought forth the man child.*

When the Dragon that is to say the Deuil perceaued himselfe to be vanquished and ouercome, driue and expulsed out of the harts of the faithfull: caste and throwen downe amongst the vnbeleeuers, and reprobats, hee persecuted the woman whiche had brought forth the mā child: he persecuted the church the congregation of the faithfull, which to her eternall

nall happinesse had brought forth the man childe Christ Iesus, euen the Lord her righteousnesse, her beauty and her saluation.

14 *But vnto the woman were giuen the wings of a great eagle that she might flie into the wildernesse, into her place: where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.*

The prouidence of God assisted the Church, against the malice of Sathan: The Church hauing her faith supported by the two testaments, as it were, by the two wings of a great eagle in this wildernesse of the world, did infinitely spread it self by the outward preaching of the gospel, and the inwarde operation of the holy Ghost. The time, times, and halfe a time that is to say a yeare, two yeeres, and halfe a yeare is the selfe same that we reade before, a thousand two hundred and threescore daies, the which wee there reduced to 42. monethes, and expounded the moneths by Sabaoths of yeares, according to the prophcie of *Daniel*. It may also signifie both heere and in the place before, the whole time and troubles of the church militant frō the birth of Christ, to the end of the world, reckoning for a time, 500. yeares, for times 1000. yeares, for half a time 250. yeares.

15 *And the Serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be caried away of the flood:*

Sathan that cursed serpent abounding in malice against the church, cast out of his mouthe water after the woman: that is stirred and procured sundrie people, nations and gouernments (which heere are comprised in the word water) to persecut and to endeavor to extinguishe the church. Like a flood: that is to say abundantly, violently, and ragingly.

That he might cause her to be caried away of the floode.

That is to the end that he might cause her to bee destroyed by persecution: and as it were caried away by violence from the face of the earth.

16 *But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood which the Dragon had cast out of his mouth.*

The church increased by persecution dayly, the persecutors died, the earth swallowed them vp in their graues: and as it were opened her mouth dailye for them: and they daily fell in. But the church remained, continued, and augmented euery day: and the blood of the Martirs became the seed of the church. So the earth holpe the woman, and swallowed vp the floode.

17 *Then the Dragon was wroth with the woman, and wēt and made warre with the remnant of her seede, which keepe the commaundements of God: and haue the testimony of Iesus Christ.*

The Dragon that is to say the Deuil hauing attempted first the head Christ Iesus. Secondly the church his body, aand finding his labor frustrated, and his power too weake to worke the destruction of either of them, taketh a third course in executing of his malice: which is to molest and persecute the members of the church: which are the remnant of her seede, which keepe the commaundements of God, & haue the testimony of Iesus Christ. To the whiche ende he hath specially stirred certain diuelish and wicked instrumentes: whose estats, qualities, actions, and proceedings, are very liuely, pithe, ie, and effectually set forth in this next Chapter ensuing.

18 *And I stood on the sea sand.*

Heere the holy Apostle and Euangelist S. Iohn, procureth in vs a certaine attentiuenesse and earnest animaduersion of the vision following, declaring
first

first the place wherein he stode, secondly what hee sawe, which is this that followeth.

CHAP. xiii.

- 1 And I sawe a beast rise out of the sea, having seauen heades and tenne hornes, and about his hornes were ten crownes, and vpon his heads the name of blasphemy.
- 2 And the beast that I saw, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion, and the Dragon gaue him his power and his throne, and great authoritie.



HERE is described vnto vs the Romaine Empire, vnder the forme of a beast, most monstrous, most cruell, most strong, and most terrible *Saint Iohn* heerein alludeth to the description laid downe thereof by the Proph. *Daniel* in his seauenth Chapter. The fowrth beast (saith he meaning the Romain Empire) was grimme and horrible and maruelous strong: it hath great iron teethe, it deuoured and destroyed, and stamped the residue vnder his feete. it was vnlike the other beasts that were before it, for it had tenne hornes.

Daniel. 7.

Which ten hornes are expounded in the 24. verse of the same chapter to be ten kings, which shal grow out of the ruines of this empire. And therefore the tenne hornes are heere laide downe to haue vpon them ten crownes, of these kings and kingdomes we shal speake heereafter: it had also seauen heads, which are the seauen hilles whereon *Rome* standeth Vpon which heades was the name of blasphemye. For so much did the Romaines attribute to their prowesse and pollicie, their force and foresight: that they

termed their city *Romam aternam*, and as it were making the most mighty, vaunted

Diuisum imperium cum Ioue Caesar habet.

Which their wickednesse is well heere expressed by the name of blasphemye. Moreouer it is likened to a Leopard in proportion, and shew: to a Lion for the mouth, and for the feete to a beare: whereby we vnderstand that it not onelye had the countries and countenances, the possessions and proceedings, the might and maiesty, the conditions and crueltie of the former monarchy, but also in al euil and tyranny farre and much exceded them. *Daniel* vnto this place giueth very great light, who likening the *Babylonian* monarchy to a Lion, the *Persian* to a beare, the *Macedonian* to a Leopard, teacheth vs, that *S. Iohn* in this Romaine Monarchy foresawe the mouth and foote, the pride and pasc, the state and steppe, the rage and rauening, of all the former to be expressed, contayned and represented. Heereunto is added that the Dragon haue him his power, and his throne and greate authoritie:

That is to saye, the Deuill assigned him to bee his cheefe instrument in persecuting the members of the church, those that haue the testimony of Iesus. And to that end aduanceth his power throne and authoritie in this wicked world.

3 *And I sawe one of his heades (as it were) wounded to death, and his deadly wounde was healed, and all the world wondred at the beast.*

These heades seeme vnto me to haue three significations: two of them are laide downe by the Angell, in the seauentienth chapter, where they are expounded to bee mountaynes or hilles, as heretofore we haue taken them: and also kings or gouernors, as hereafter we shall shewe them. But in this place it seemeth

meth to bee taken neither for the one, nor for the other : but for a chiefe and principal parte, of the estat euen for Roome, and Italy it selfe. Which aswell by the ciuill warres of *Cesar* and *Pompey*, *Augustus* and *Anthony*; as by the loose and execrable gouernments of *Claudius*, *Tiberius*, *Caius*, *Caligula*, *Claudius* the brother of *Germanicus*, *Nero* the sonne of *Domitius*, and *Aulus Vitellius*, was as it were wounded and that most greeuoussly. Which in the time of *Flauius*, *Vespasianus*, *Titus*, *Nerua*, *Traiane*, and the Emperours succeding it recouered: whereby the deadlye wound was healed.

And all the world wondred at the beast.

Such was the might and maiestie, the force and fortune of the Romaine Empire, that all men wondred and maruailed at it: had it in admiration, regarde and reuerence, as an estate most happye, sacred, and in a manner diuine.

4 *And they worshipped the Dragon, which gaue power vnto the beast, and they worshipped the beast, saying VWho is like vnto the beaste? VWho is able to make warre with him.*

By reason of the false religions and Idolatries of the Romaine Empire, the Dragon that is to saye, the Deuill, was worshipped. And by reason of the might and puissance of the forsaide estate, it was of al nations feared, and honored, insomuch as they thought that none other was like vnto it: nor any able to make warre against it.

5 *And there was given vnto him a mouthe that spake great things and blasphemies: and power was given vnto him to doe 42. moneths.*

The pride and blasphemye of the Romaine Emperors wee haue somewhat declared before. The time of their persecuting power heere express'd by

two

*Ioseph. de
bello iuda
ico lib. 2.
cap. 3.*

two and forty months is the same that in the former chapter is resolved, and a thousand two hundred & threescore daies, which gathered into sabbaoths of yeares, after the account of *Daniell*, containeth the whole time of the primitiue persecution, from the first of *Herod*, to the last of *Licinius*, the particularities of their pride and blasphemies, as to be called Gods to haue their images placed in temples, and to haue diuine rites & ceremonies donetherein their honor. The histories of their times doe disclose, the sundry persecutions in great crueltye by them and their authority executed against the professors of the truth: the Ecclesiasticall histories doe mention at large: Whereby the interpretation of this place and of the verses following is very cleare and manifest.

6 *And he opened his mouth vnto blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heauen.*

The blasphemous speeches and actions of the Romaine Empire, being corrupted with all kinde of Idolatry and impietie, was bent first against the name of God, secondly against his tabernacle, thirdly against them that dwell in heauen. Against the name of God, that is to say against the essence, maiestye, worde and wisdom of God: Whereas in steade of the creator, they honored creatures, in steade of one true God, they serued many false Idols, and adored them in corporall rites and ceremonies: in steade of him that was to be worshipped in spirit and truth: against his tabernacle, that is to say his church for of the church it is spoken, beholde the tabernacle of God *is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them*.

Against them that dwell in heauen, that is to say, against

gainst the members of the Church: for that wee are no more forrenners, and strangers, but citizens wth the Saintes, *and of the houshold of God*. And therefore may be well termed dwellers in heauen. For that as the Apostle saith in the Epistle to the *Hebrewes*. *In that we are members of the mysticall bodie of Christ, we are come to the mount Sion, and to the Citie of the liuing God: the caelestiall Hierusalem, and to the companie of innumerable Angels, and to the congregation of the first borne, which are written in heauen. And to God the iudge of all, and to the spirites of iust and perfect men: and to Iesus the Mediatour of the new Testament, & to the bloud of sprinkling, that speaketh better thinges then that of Abel.*

Wherefore as in the former chapter, the Dragon, that is to saye the Diuell, persecuted first the man childe, that is Christ Iesus. Then the woman clothed with the Sunne, which is the Church. And lastlie the remnant of her seede which keepe the commaundementes of God, and haue the testimonie of Iesus: that is to saye, the members of the church. So this principall instrument of the Deuill the Romaine Idolatrous Empire blasphemeth, gain-sayeth and persecuteth, first the name of God: that is his worde and wisedome Christ Iesus. Secondlie his tabernacle, that is his church. Thirdly, those that dwell in heauen: that is to say the faithfull, that are the members and seede of the church.

7 *And it was giue vnto him to make war with the saints, and to ouercome them: and power was giuen him ouer euerie kindred, and tongue and nation.*

They that before were tearmed dwellers in heauen, are heere tearmed sainctes, against whome this Romaine Empire hath made warre, raysed persecution, and preuailed in all cruell tormentes and rigorous kindes of death, & that not in one contrie

or prouince alone, but throughout all the worlde, for the authoritie therof and power did reach in effect ouer euery kindred and tongue and nation.

8 *Therefore all that dwell vpon the earth shall wor-
shippe him: whose names are not written in the booke
of life of the lambe which was slaine from the begin-
ning of the worlde.*

Such therefore as are not the elect of God, whose eyes are not illumined with his heauenly light, and whose mindes are not sanctified with his holy spirit: whereby they may discerne trueth from falsehoode, but are whollie led with earthly conceites, worldly considerations, and terrestriall appetites, and therein doe as it were dwell and inhabite, vnwilling any way to be weaned from it. They shall worshippe, obey, reuerence, and followe in all Idolatrie, and naughtinesse this Romaine Empire: iudging it to bee the best way for their fastie, benefit and aduauncement, although in truth it worke their ruyne ouerthrowe, and euerlasting destruction.

9 *If any man haue an eare let him heare: if any leade in-
to captiuitie, he shall goe into captiuitie: if any kill
with a sworde, he must be killed by a sworde. Here is
the patience, and the faith of the Saintes.*

With good reason it is here required that men should be attentiu: for here is declared the course of the iudgements of God, whose diuine maiestie not vnlike to the lawe of *Talion*, punisheth men by that by the which they doe offende

10 *For if anie leade into captiuitie, he shall goe to cap-
tinitie: If anie kill with a sworde, he must be killed
by a sworde.*

Sith therefore this Romaine Empire by force and fraude, by power and pollicie hath wrought the ruyne, and ouerthrowe of manie: it is the iudgement

iudgement of God, that by force and fraude, by power and pollicie, manie shall worke the ruyne and ouerthrowe of it: how inseparable and insuperable foeuer it seeme.

Here is the patience and the faith of the Sainctes.

That is that in the expectation heereof, there is matter giuen for the Sainctes to exercise their faith and patience. For it was not a matter so probable, but that faith was needefull: nor yet so quickly accomplished, but that patience was requisite: seeing that by little and little it was wasted and consumed. For as the Popedome which here next is described, did by degrees increase: so did the Empire decay by the same meanes: that the dignitie of the one was aduanced, the authoritie of the other was diminished.

II *And I behelde an other beast comming vppe out of the earth, which had two hornes like the lambe, but he spake like the Dragon.*

The former beast rose out of the sea, that is out of the waues of worldlie gouernementes, out of tumultes and tempests of people and nations: out of the which in time was produced and brought forth the Romaine Empire. And *Saint Iohn* when he sawe that vision, stooode vpon the sea sande: that is entered into consideration of worldlie gouernementes, estates and dominions: whose foundations are like vnto the sande of the sea, vppon the which there may be no sure building: for that they are subiect to the variable tumultes of people and nations: as the sand is to the raging waues and surges of the sea. But this other beast commeth vp out of the earth: a place of more constancie of greater stabilitie, a place of fruitfulnessse and fertility, which ought to yeelde a plentiful croppe to the Lorde of

the haruest: who hath prepared for the pure wheate of his elect, the barnes of euerlasting blysse. The earth heere therefore signifieth the church, out of the which the seconde beast commeth, which is the Popedome.

Which had two hornes like the lambe: but he spake like the Dragon.

That the Popes pretende the hornes of the lambe, that is the power and authoritie of Christe: aswell touching his priesthoode, as his principalitie, all christendome can witnesse: who knowe right well that as Christe is in trueth the chiefe Prince, and chiefe Friest of the faithfull: so for these manie yeares the Byshoppes of Rome haue applyed these two hornes of the Lambe vnto themselues. As concerning the Popes priesthoode, *Durandus* one of his fauourites thus writeth: This is *Melchisedech* whose Priesthoode is not comparable Vnto others, hee is the heade of all Byshoppes: from whome they all growe, as members growe from the heade, and of whose fulnesse they all receaue: as touching his Princehoode, thus writeth Pope *Adrian* to the Emperour *Fredericke*: My seate is in the citie Rome: the Emperours seate is in *Acon*, in *Arden* (a forest of France) what soeuer, the Emperour hath, hee hath it of vs: as Pope *Zacharias* translated the Empire from Greece into Germanie: so may we againe translate the same frō the Germanes to the Greeks. Beholde it is in our power to bestowe the same vpon whō we list. Therefore are we appointed of God ouer nations and kingdoms, to pull downe, to roote vp, to buylde and to plant againe, in respect of both these authorities, Pope *Boniface* the eight at Rome in a great Iubilie, as it were in the face of the worlde went in publicke procession, one day in his priestly ponti-

pontificalibus, and the next day in the robes Imperiall, with a naked sword carried before him, causing this sentence to be proclaimed, *ecce. hic duo glady* behold here are the two swordes. Thus this seconde beast hath two hornes, that is to say, priesthood and princehood like the lambe, that is like Christ: but he speaketh like the Dragon: that is like the Deuill: falselye and corruptlye, subtillye and maliciouslye, proudlye and prophanely: such is the speach and doctrine: wherein he resembleth the Dragon, who is a murtherer and a lyer from the beginning, and the father of lyes.

12 *And he did all that the firste beast coulde do before him: and he caused the earth and them that dwell therein to worship that first beast, whose deadly wound was healed.*

The might, poysons and authoritie of the Popedome, grewe to be such that it was equall altogether, if not superiour in power and dignitie to the olde Romaine Empire, in so much that it could do in commanding and gouerning the prouinces & potentates of the world, as much and as throughlye as euer the old Romaine Empire in his greatest dignity and authority could do: and that *in conspectu eius*, euen in the sight and presence of the Emperours: who were brought to that weakenes, & feeblenes of estate, that they became rather beholders of the Popes greatnes, then exercisers of their owne: Yea and beheld it with feare and trembling: for when the Popes were growen to that greatnesse and authoritie, that they could depose Emperours, as appeared in the lamentable fall of that most noble Emperour *Henry* the third: and that their practice therein by the condemnation of *Vecilo* Archebishop of *Ments*, of heresie, for holding the contra-

rye: was by the iudgement and decree of a counsel, as a sounde point of doctrine established in the myndes of men: no maruaile if the tallest Cedars of Libanus did shake for feare of the bramble, least fyre should come out from him and consume them. From this point of doctrine that it was in the power of the Pope to depose the Emperour, another was inferred of no lesse moment: that it was likewise in his power to make the Emperour: & for that the ceremonie of imposing the crowne vpon the Emperours head belonged to the Pope. When they had attained their greatnes they altered this peece of seruice to a point of soueraignety: interpreting the imposing of the crowne, to bee the disposing of the crowne: Therefore *Innocentius* the second, vpon the coronation of *Lotharius* the Emperour, the yeare of our Lord 1133. caused the whole solemnity therof to be drawen in picture within his Pallace of Lateran, with these verses subscribed.

————— *Rex venit ante fores, iurans prius vrbis honores,
Post homo fit Papa, sumit quo dante coronam.*

The king doth come before the gate:

And sweares first to the Cities state.

Him then the Pope his vassall makes:

And so to him the crowne betakes.

If hereunto be added the letter of Pope *Adrian* to *Fredericke* the emperour, with the practise of *Boniface* the eight, both before recited, it may make some demonstration of the power and authoritye of the Popedome in those dayes.

*And he caused the earth and those that dwell there
to worshippe that first beast whose deadly wound was
healed.*

In the thirde verse of this Chapter it was declared that one of the heads of the Romaine Empire
was

was as it were wounded to death : But his deadlye wound was healed. We there expound that head to be Rome and Italie it selfe: so that the sense of this place is, that the Popes shall cause the inhabitantes of the earth, to haue in great account honor and reputation Italie and Rome, which are that beast and head whose deadlye wound was healed : and such estimation brought they it vnto, that the simpler sorte worshipped it as the chaire of *Peter*, as the rocke and bulwarke of christian religion : and as the inuincible fortresse of the faith : the wiser and discreeter feared it as a place of no lesse perill then power : and as the lyons denne which moued *Rodolfe* a very notable Emperour, liuing about the yeare of our Lord 1282. vnto such as asked him the cause why he would not into Italie, to yeeld this answere that the lyon vpon a time had inuited all kindes of beastes to come vnto him : which when they came at the hower appointed, to the mountain where the lion dwelled; The fox wiser then the rest, finding no tracke of anyes returne, drewe backe alleaging a reason thus recited by *Horace*.

————— *Quia me vestigia terrent.*
Omnia te aduersum spectantia, nulla retrorsum.

13 And he did great wonders so that he made fire to come downe from heauen on the earth in the sight of men.

In the sight of men, that is in the opinion Iudgment and conceit of men : hee made fire to come downe from heauen, that is to come out from the church, vpon the earth, that is vpon the wicked, vpon the obstinate, vpon the accursed and reprobate, this fire was the flame, and thunderboultes of their excommunications : which in the opinion of men was wonderful, and terrible: and blasted them, and made them accursed vpon whom it lighted: But it

was not so in deede, it onely appeared so in the sight of men, that is in the corrupt iudgement of the ignorant, for the excommunications papall, were no lawfull censures of the church; but were the vnlawfull and tyrannous proceedings of an vsurped power: and here it is good to note in that there is mention made of heauen and of earth; that in the course of these prophesies, as the earth is opposite vnto heauen, it is taken in the worse parte: as the earth is opposite vnto the sea, it is taken in the better parte, as the earth and the sea are opposite to the heauens, both are taken in ill part. But to returne to the Papall excommunications, so wonderfull were they in operation, that by them *Leo* the Emperour, by *Gregorie* the second, was cut off both from the tribute, and from the obedience due vnto him in Italie. His subiectes there were made to rebel against him: two of his exarchats were flaine, and the thirde had his eyes pulled out. The king of Lumbards seased vpon much of the Emperours territories: and Rome and the Romaine Dukedome were seased vpon by the Pope. By this fyre also *Henry* the third a most honorable personage, and Emperour of very great wisdom, corage, and industry was vtterly consumed & ouerthrown by *Gregory* the seuenth, by force of the same flame. *Alexander* the third made *Fredericke* the Emperour to come to the city of Venice to aske him forgiuenes: to kisse his feete, to hold his stirope, and to do him seruice, & obeisance: the sparkes of this fyre, were interdiction, suspention, inhibition, relaxation of subiects from their othes of alleageance: dispensation with othes and such like, the coales that were hereby kindled, were vprores, tumultes, disloialties, conspiracies, rebellions, seditions and turbulent commotions: For in sighte of men, these
appea-

appeared to be fyres from heauen: that is to be the censures of the church, which euery man thought himselfe bound vpon paine of damnation to yeelde vnto and obey, whereas in truth they proceeded from the fyre brands of hell: Who by these practises weakened, wasted, and consumed the states of Christendome, and aduaunced themselues to the type of all earthly honor.

14 *And deceaued them that dwelt vpon the earth by the signes which were permitted him to doo, in the sight of the beast: saying to them that dwell on the earth, that they shoulde make the Image of the beast which had the wounde of a sworde and did liue.*

These signes of their power and authoritye, which God permitted them to shewe, euen in the face & feeling of the Emperours, deceiued no doubt them that dwelt on the earth: and wrought in them this perswasion that the power that coulde bringe such wonderfull thinges to passe, was sacred, heauenly, and altogether diuine: and hauing gained this authoritie, and reputation, with the inhabitants of the earth: *they willed an Image of the beast to be made, which had the wound of a sworde and did liue.*

The beast as is before declared, is the Empire of Rome. The Image that is made to represent it, is the church of Rome, where in wee are to consider the dignitye, authoritye, religion, lawes and proceedings, howe proportionably they are framed, and fashioned to the portrature and Image of the olde Romaine Empire: for the firste and second the principall instrument, and pencill whereby the Popes painted this Image, was the false and forged donation of *Constantine* wherein they faigne, imagine, and beare the worlde in hande that

the Emperour hath decreed, that as his earthly power imperiall, so the holy sacred Romaine Church shall reuerently be honored: and that the most sacred seate of *Peter* shall bee gloriously exalted more then the Empire and earthly throne: yelding vnto it power and dignity of glory: and also vigour and honorificence imperiall: and againe that to blessed *Syluester* chiefe Bishoppe and vniuersall Pope of the City of Rome, and to all Bishoppes his successors, which shall sit to the ende of the world in the seate of blessed *Peter*: he presently together giueth his palace of Lateran appertayninge to his Empire: and also his diademe, that is to saye the crowne that belongeth to his head: and his white miter called *Prigium*, with the coller that cometh ouer his shoulders and compasseth his imperiall necke, and withall his purple cloake, and scarlet roabe, and all other his imperiall indumentes: yea and the dignitie of hauing imperiall presidentes, and maisters of horse, bestowing also vpon him the imperiall Scepter together with all the ensignes, bands and sundrye ornaments, imperiall: and all kinde of proceeding of the imperiall celsitude, and glorie of his power, and that the moste reuerent men, they of the cleargye seruing the same holye sacred Romaine church, in sundrye degrees, shall enioye the same celsitude, and heyght of honour, in singularitye, power and excellencye, with the glorie wherof the moste honourable Senate seemeth to bee adorned: that is, they shall bee made counselors, and consules: and shall farther be decored with all other dignities imperiall: and that as the imperiall warfare is decked, so also the cleargie of the holy Romaine church shall be adorned:
and

and that as the imperiall poyfance is garnished with diuers offices, of chamberlaines, of porters, of watchmen, and garders, so the holye Romaine church shall likewise bee beautified, and that the pontificall brightnesse maye shinne most amplye and largelye, hee doth ordaine that the houses of the cleargye of the holye Romaine church, shall bee garnished with skarfes, and with lawnes: that is of bright white, and that they shall so ryde: And that as the Senate doth vse shewes, with drawynges out: that is to say, decked with fyne whyte linnen, so the cleargy in lyke sort may vse: And farther decreeth that *Syluester* and his successors, shall vse the diademe: that is to saye the Crowne of moſte pure golde and precious ſtones, which from his head, he had graunted vnto him. And for that the ſayde moſte bleſſed Pope, was vnwyllyng vppon the Crowne of his Priesthoode (which he weare to the glorye of Saint *Peter*) to vse that crowne of golde: hee had put a miter ſhynynge with whyte bryghtnesse, with his owne handes vppon his head: ordayning that euerye one of the Popes ſucceſſours, in particular ſhall vse the ſame miter. In their proceedings to the imitation of the Empire, which is all one, as if hee had ſayde, as an Image of the Empire, this I finde in effecte worde for worde, in the Popes decrees collected certayne hundred yeares ſynce by *Gratian*: and now lately with prefaces, and priuileges, recommended to the world, by Pope *Gregorie* the thirteenth: and printed in Paris the yeare of our Lord 1582. although this donation, bee a very falſehood and forgerie, in the opinions & iudgements, of ſundry wiſe and learned men, as Cardinall

Cusanus, *Hieronimus Paulus*, *Otho Frisingensis*, *Krantzius*, *Platina*, *Laurentius Valla*, *Carolus Molinæus*, *Andreas Alceatrus*, and others. Yet is it apparant to the eye, that sith from the stampe of the Romaine cleargye, this counterfecte did proceede: they had hereby a good desire, to make their Romaine Church, an Image, and representation, of the olde Romaine Empire, which is the beast, that had the wounde of a sworde, and did liue: neither did they onely endeuour to resemble it, in dignitie, authoritye, and ceremonies of honor and maiestie: but also in forme and manner of religion, which is not vnknowne in the olde Romaine Empire, to haue consisted in the multiplicitye of goddes: they hauing a god for euerye countrie, for euerye prouince, for euery Citye, for euery place, and for euery thing: and for these they had alters, and Idols, and sacrifices, and oblations, and ceremonies, in theyr honour. This the Romaine church represented in the multiplicitye of sainctes, they hauing a sainct for euery countrie, for euerye prouince, for euery parishe, for euerye place and for euerye thing, and for these they had churches, and Images, and offeringes, and prayers, and kneelinges; and what soeuer establissheth a diuine adoration: Hence it was that they turned the temple of *Pantheon*, to the church of all Sainctes: *Diana*, to our Ladie: *Mars*, into sainct *George*, *Aesculapius* to *S. Roche*, *Romulus* and *Remus*, to *Peter & Paule*, and euery other god of the Romaine Empire, to some other Sainct of the Romaine church. Lastlye touching the lawes, and manner of gouernment, there is a verye great representation betweene the one & the other, the forme of the policy of the romaine empire, seemed at the first sight to be

to be an *Araſtocracie*: by reaſon of the autoritie of the Senate, but in trueth was a moſt abſolute monarchie: by reaſon of the ſupreme power of the Emperours. The forme of the policy of the Romaine church, ſeemeth likewise to be an *aristocracie*, by reaſon of the authoritie both of the Cardinals, and counſels: but in verie deed it is a moſt abſolute monarchie, by reaſon of the moſt high and circumſpect power of the Popes. The lawes Imperiall, by the which the Romaine Empire endeoured to appeaſe the controuerſie, that happened amongſt men, may appeare by the pandectes, collected by *Tri-bonian*, by the code of *Iuſtinian*: and by the bookes called βασιλικων. The lawes Papall, by the which the Romaine church proceeded likewise to ende variaunces: may be ſcene in the decretall Epistles, written to the verie likenesse and ſimilitude of the Imperiall reſcriptes: being an Imitation, repetition rehearſall, and representation, of the ſelfe ſame lawes, that bare ſwaye in the Romaine Empire, and ſo confeſſed by the Canonistes themſelues. If any will wade farther, in the conſideration hereof: let them reade the collections of *Iohannes Berthaclinus firmanus*, called his repertorie: which treateth in ſeueral great volumes, of an infinite number of things, wherein the lawes Ciuill and Canon doe accorde. And although in his ſecond tome there be inſerted the collection of one *Gwalnanus* (vnder the worde *differentia*) touching the differences in diuers pointes, betweene the Ciuill law and the Canon. Yet are they ſo fewe in number, in reſpect of the reſt: that they are nothing in compariſon: and ſuch alſo as differ rather in matter of circumſtance, then of ſubſtance: and ſome of them, ſuch ſort of differences as may very well be, betweene a body and his Image: As for example, the

last difference sauing one by him is noted thus: *Secundum ius Ciuile, in libello accusatorio ponuntur nomina Imperatoris, & consulum: & secundum ius Canonicum, loco illorum, ponuntur nomina Papa, & Episcopi. 2. 9. 4. lib. & ibi no. gl. 1. per Archi.*

According to the Ciuill lawe, in a libell of accusation, the names are put of the Emperor, and of the Consuls: & according to the Canon law, in stead of the the names are put of the Pope & of the byshop.

15 *And it was permitted him to giue a spirite vnto the Image of the beast, so that the Image of the beast should speake, and should cause that as many as would not worship the Image of the beast should be killed.*

Euery bodie Politique, and euerie state that is established to continue amongst men, liue by their lawes and constitutions. Inso much that lawes are rightly tearmed, the life of the common wealth. And in al well ordered common wealthes these lawes are made, and ordained by the assent of the most parte of the inhabitants and members of the same. For as in the naturall bodie of lyuing creatures, out of an harmonie, and consent of euerie part and member, there resulteth a certaine vitall spirite and vigor, that giueth life and motion to the whole bodie, and so long continueth the same in good health and estate, as it enioyeth free and vninterrupted passage into euerie part and member thereof. So in the bodie politicke of common wealthes, and estates, out of a consent and agreement, of the partes and members therof: there are produced lawes and ordinances, which giue life and strength vnto the common wealth: and so long continue the good estate, and prosperitie thereof, as they enioye by their thorough execution, free and cleare passage, into euery part and member of the same. And as in monarchies

chies and absolute governments, the lawes obtaine no force or vigor till they receaue the same, by the royall assent of the Prince and soueraigne: so the Romaine church being framed and fashioned to the Image and imitation of the Romaine Empire; and thereby a monarchie: whereof the Pope is soueraigne and chiefe: hath no life, strength or force, in her lawes and decrees, vntill shee receaue the same by the soueraigne assent of the Pope: which he yeelding, thereby giueth life and spirite to the image of the beast.

So that the image of the beast can speake and cause that as many as will not worshippe the Image of the beast, shal be killed.

That is, the church of Rome can by her lawes & decrees, pronounce and commande, that as manie as will not worshippe, honour, and obey her, shall be killed and destroyed with fire and sworde, from the face of the earth.

16 *And he made all both smal and great, rich and poore, free and bond, to receaue a marke in their right hand, or in their foreheades.*

17 *And that none might buye or sell, saue he that had the marke, or the name of the beast, or the number of his name.*

This marke or name of the beast, or the number of his name, wee finde in the next verse, to be 6 6 6. which number *Ireneus* in his 5. booke, and 25. chapter, noteth to be contained in this word *κατενοε*. For if the letters therof be numbered, which are all numerall: it containeth perfectly that account of sixe hundred sixtie sixe.

A	30
A	1
T	300
E	5
I	10
N	50
O	70
Σ	200
	<hr/>
	666.

This most auncient obseruation of *Irenæus* who had both seene *Policarpus*, and ben scholer vnto *Papias*, who were both disciples vnto *Saint Iohn*: may giue vs very great light for the vnderstanding of this place: which signifieth vnto vs that in the Romaine church, which is the seate and kingdome of Antichrist: neither small, nor great, rich nor poore, free nor bonde, that is no kinde or sorte of people may without this marke, buy or sell: that is to say, praye vnto God, or prayse God. For when wee pray vnto him, we doe as it were buy with our prayers, that at his hande that we would haue. Hereof it is that God councelleth the church of *Laodicea*, to buye of him golde tryed with the fire, that is to praye vnto him for the gift of constancie & strength of faith: which may endure the fire of aduersitie and persecution. But when we prayse God, we doe as it were, sell vnto him for his goodnes, that which he would haue: therfore saith *David* in 50. Psalme. Offer vnto God thankesgiuing, and againe in the person of God: who so offereth me thankes and prayse, he honoreth me: but neither pray vnto God, nor prayse God, that is neither buye nor sell, might they in the Romaine church, of what nation soeuer they were, vnlesse they had this marke, *λατινος*: that is the latine tongue, either in their foreheade, or in their right hande: that is eyther by rule, or by rote: eyther in their minde or in their booke, either by memorie or by reading.

18 Here is wisdome, let him that hath wit count the number of the beast: for it is the number of a man, and his number is. 666.

It is verie cleare that this number is maruelous mysticall, and therefore it requireth wisdome before it can thoroughly be searched and dissiphered. *Ire-*

new his obseruation we haue aboue noted, in the word *λαλεινος*. He also findeth the same number in the word *Τετραν* which signifieth the Sunne, and that howe theformer worde agreed vnto Antichriste, we haue a little before declared.

T	300
E	5
I	10
T	300
A	1
N	50

How this appertaineth vnto him Gregory the ninth in his decretals doth teach vs: in the title *de Maioritate & Obedientia*. in these wordes. *Præterea nosce debueras, quod fecit Deus duo magna luminaria in firmamento cæli: luminare maius ut præesset diei, & luminare minus ut præesset nocti utrumque magnum, sed alterum maius. Ad firmamentum igitur cæli, hoc est vniuersalis Ecclesiæ fecit Deus duo magna luminaria: id est duas instituit dignitates, quæ sunt pontificalis authoritas, & regalis potestas. Sed illa quæ præest diebus, id est spiritualibus, maior est: quæ vero carnalibus, minor: ut quanta est inter solem & lunam, tanta inter Pontifices & reges differentia cognoscatur.* Heere upon the glose saith, *Cum terra igitur sit septies maior Luna, Sol autem octies est maior terra, restat ut Pontificalis dignitas quadragesies septies sit maior dignitate regali.*

Haymo byshop of Alberstaten in an exposition vpon the Reuelation (he liued about the yeare of our Lord 840.) besids the words before alleadged, noteth the greeke wordes, *Αντιστοιχος* and *Αντιρροπος*. The Gothick worde *Genserikos*: and the latine worde *Diclux*, each of them contayning that number of 666. I wil not heere discusse how right Greek these words are: only I will laye them downe as I finde them, & so particularly consider of them.

Antimus saith *Haymo* signifieth in Greke
Honori contrarius, and contayneth the
 number of 666. So that whosoever
 is most contrary to the honor of god
 and honor of princes, he is this *antimus*.
 that is, *honor contrarius*.

A	1
N	50
T	300
E	5
M	40
O	70
Σ	200

666

But how is more contrary to the
 honor of God, then he that diminisheth the glorye
 of God: & he that (the scripture teacheth vs, the be-
 ginning of our saluation to bee from the grace of
 God: the substance of our saluation to consist in the
 righteousness of Christ: and the ende of our saluati-
 on to bee referred to the glorye of God.) professeth
 farre otherwise, yeelding parte of the beginning to
 the power of nature: parte of the substance, to the
 merits of man: part of the ende, to the honor of cre-
 atures.

This is he that permitteth himselfe to bee called
DOMINVS DEVS PAPA.

That imparteth vnto manye the honor due vnto
 God alone: that treadeth vpon the neck of Empe-
 rors, that insulteth vpon kings, that disposeth of
 Empires and kingdomes: that iudgeth all men, and
 is iudged by none: That whatsoeuer he doeth, no
 man may say vnto him, *Domine cur ita facis?* That co-
 taineth all lawes within the cheast of his brest, That
 holdeth for a sufficient reason of his doings

Stet pro ratione voluntas.

That taketh the Emperor for his steward, his bai-
 liffe and his man: That saith, *Omne ius Regum pendet à*
Papa. This is *antimus*. and this is Antichrist Prince of the
 whole world.

Aprouus saith *Haymo* is interpreted *Nego*: And bee-
 ing accompted according to the greeke letters, bee-
 ing all numerall: make vppe the iust number of sixe
 hun-

dred sixtie and sixe. the accompt falleth out euen.

But the worde thus written hardly receueth that interpretation. Wherefore I take it rather to bee the three first sillabls of the word *απουλατος* which

A	1
P	100
N	50
O	70
T	400
M	40
E	5

666

signifieth *Negans* The misterie whereof S. Iohn expoundeth vnto vs in his first epistle, the second chapter the 23. verse.

Τὸς ἐστὶν ὁ ψευδής, ὃς ἀρνεῖται ἰησοῦν τὸν υἱὸν τοῦ θεοῦ ὁ ἀντίχριστος

Quis est mendax, nisi qui negat Iesum esse Christum, hic est Antichristus. Who is a lyar but hee that denieth Iesus to be Christ, he is Antichrist. Our Lord Iesus is tearmed Christ, that is to saye, the annointed, in two respects: the one, for that he is the chiefe prince the other, for that hee is the cheefe preist, and Prophet. As chiefe prince he sitteth at the right hande of the father, till his enemies be made his footestool: governing the godly with his spirit, and the wicked with a rod of iron. As chiefe preist, he is a preist for euer, after the order of *Melchisedech*, hauing nether successor nor coadiutor, who needeth not often to offer himselfe as the highpreist of the Iewes, who went yeerlye to the sanctuary with other blood: for with one oblation, hath hee consecrated for euer, those that are sanctified, whiche sanctification wee haue by the oblatiō of the body of Christ, once made which sacrifice for sinnes being offered, he sitteth for euer at the right hand of God. In respect of which sacrifice God promiseth that he wil forgiue vs our sins and put our iniquities out of his remembrance. Now where remission of sinnes is, there is no more offering for sinnes: and so consequentely no sacrificing preisthoode: that function hauing bene absolutely performed by Christ Iesus.

But the Bishop of Rome establishing a sacrificing preisthoode, and an offering for all actual sins, by the sacrifice of the masse: denyeth Iesus to be that annointed, and eternall preist, according to the order of *Melchisedech*, Who by one sacrifice vppon the aultar of the crosse hath obtayned such a perfect remission of sinnes, aswell actuall, as originall: that there may be no farther or future oblation or sacrifice for sinnes.

Cap. 10. v.
13.

For to repeate the saying of the Apostle in his epistle to the Hebrewes, the tenth chapter. Where remission of sinnes is, there may bee no more offering for sinne. And againe, when they teache these two propositions, the one deuised by Pope *Boniface*, the other by Pope *Sixtus*. *Deus assumpsit Petrum in consortium indiuiduae trinitatis: atq; ab eo tanquam a capite, dona sua omnia in corpus transfundit.* God hath assumed Peter into the fellowship of the indiuisible trinitie: and from him as from a head, powreth all his giftes into the bodie: and that *Diuus Petrus habitat in Pontifice Romano*: Sainct Peter dwelleth in the Romain byshop. By reason whereof hee is that *Melchisedech*, for he is the head of all byshops, whose preisthoode none other is to compare with: from whom they all growe, as members doe grow from the heade, and of whose fulnesse they all receaue.

Durandus

Roffensis

And moreouer affirme: *Ecclesiam esse vnā, non propter Christum, sed propter Papam, qui eam conseruat vnā.* That the church is one, not in respect of Christ but in respect of the Pope, that keepeth it in one. Do they not vtterly ouerthrow al that in them lyeth, the functions of Christs annointing: who is both the cheife preist and prince of his church. Being the head thereof, as of a mysticall bodie, which receaueth frō him by the influence of his grace spiritual life, and vigor.

vigor. His mercie wisedome and prouidence sprea-
ding themselues, both generally throughout the
whole, and particularly into euery member thereof.
Wherby both the vnitie & felicity therof is wrought
and established.

But they that deny vnto him or attribut vnto any
other the functions of his annointing: deny him to
be Christ. By this therefore we may see who is *χρυστος*
Who is *ἀντιχρυστος*, Who is Antichrist.

Genfericos, saith *Haymo*, signifieth in the Gothicke
tongue, *Gentium seductor*, the seducer of the gentils:
Et in eo est Antichristus, christo contrarius, quod iste sedu-
ctor ille vero dicitur gentium saluator.

And in this is antichrist contrary vn-
to Christ: That the one is the seducer
the other is the sauiour of the gentils.

This woorde he reconeth in Greeke *thus*
letters, and so maketh it vp the num-
ber of 666.

Γ	3
Ε	5
Ν	50
Σ	200
Η	8
Ρ	100
Ι	10
Κ	20
Ο	70
Σ	200

Who this seducer of the Gentiles
is, wee maye well perceauce by that 666
which is said before, no doubt it is he of whom the
Prophet *Zachary* speaketh, Immediatly after the pa-
ssion of Christ, whenas the Gentils had receaued the
faith, and the sinagogue was dissolued.

Ecce ego suscitabo Pastorem in terra, succisa non visita-
bit, et ate tenerum non quæret, Et contritum non sanabit, Zach. 11. 12
stantem non sustentabit, Et carnem pinguis comedet, Et vn-
gulas eorum abrumpet. Vae pastori vano derelictori pecoris,
gladius super brachium eius, Et super oculum dextrum eius
brachium eius arefcendo arefcet, Et oculus dexter eius cali-
gando caligabit. For lo (saith the Lord) I will raise vp
a shepheard in the land, which shal not looke for the
thing that is losse, nor seeke the tender lambes, nor
heale that that is hurt, nor sustaine that that standeth

vp: but he shall eate the fleshe of the fatte, and teare their clawes in pieces: Oh idle shepheard that lea- ueth the flock. The swoord shal bee vppon his arme, and vppon his right eye: his arme shall be clean dri- ed vp, & his right eye shal be vtterly darkened: This is *Genfericos*, gentium seductor, the seducer, an Idoll shepheard of the Gentiles.

The Latine wordes *DIC LVX* (that is say light) as it is noted by *Haymo*, con- taine also the same number of sixe hun- dred sixty and sixe, and are not voide of especiall demonstration.

D	500
I	1
C	100
L	50
V	5
X	10
666	

For the Pope although his kingdome and religion be nothing els then darke- nesse and ignorance, yet wil he haue men to beleue and professe, that with him, and his is the truth: and the light.

And though men see it to bee darkenesse, yet say it to bee light. Yea and that hee is the sunne that shineth in the firmament of the Churche: and the Lampe that giueth light vnto men.

Therefore *Cornelius* Byshop of Bitonto (wel ac- quainted as it seameth with the Popes humor heere in) in an oration of his at the laste councill of *Trent* vsed this speach.

Papa lux venit in mundum, sed dilexerunt homines tenebras, magis quam lucem.

The Pope beeing the light, came into the world, but men loued the darkenesse better then the light. It seameth he had learned this Lesson *DIC LVX*: let him learne this withall: it is 666.

The later writers doe note the same number in sundrie other woordes, both in Hebrewe & greek, In Hebrewe in the wordes *וַיְהִי חֹשֶׁךְ וַיְהִי אוֹר*

In the Greeke in the words *ἡ ἀλλοτρίωσις ἰταλικά. ἡ προφρατρία κα-*

מח. שם לוי וזו גאלה. ומוסא ופאקא. חורעהוה.

Wee will consider of euery of these as wee did of the former, that we may see how they accorde both in number and in sense.

חורעהוה

In the Hebrew tongue signifieth a sacrifice and eleuation vnto God. *Sanctus Pagninus* in his dictionarie called *Theaurus lingue sancte*, vnder the verbe חורעהוה: expoundeth it thus, *Est oblatio sic appellata quod sursum & deorsum moueatur & eleuetur.*

ח	400
ו	200
ה	6
ע	40
ה	5
ו	10
ה	5

665

It is a sacrifice so called because of the eleuation and motion of it vpp and downe. And this it seemeth he obserued out of *Dauid Kimchi*, one of the most learned Rabbins of the Hebrewes

This interpretation layeth downe before our eyes the very action of the sacrifice of the Masse. For there is a sacrifice vnto God.

For they say their oblation and sacrifice consisteth of our Lord and Sauour Iesus Christ whom they offer vnto God. There is also an eleuation, and a motion *sursum & deorsum* vp and downe. So that this in the hebrewe expresseth that in the Greeke which we last noted *ιμωσα ιωωωωωω*. The Popish masse. So that the one may very well stand for the interpretation of the other: and both as we may see, the one after the numerall letters of the hebrewe: the other of the Greeke, make vp the iust number of sixe hundred sixtie and sixe.

H	8
M	40
I	10
Σ	200
ω	200
A	1
H	8
Π	80
A	1
Π	80
I	10
K	20
H	8

666

The other Hebrew words אשכנז are to receave their accompt according to the numerall letters of the Greek as the former Gothick words of *Haymo* likewise did. And as the Latine words *Ecclesia Italica* also do.

B	2
E	5
N	50
H	8
Σ	200
A	1
T	400

666

Gen. 36. &
35

These hebrew wordes signifie the sonne of *Esau*, who otherwise was called *Ædom*, of whome came the *Ædomyts*, so that the soone of *Esau* is as muche to say, as a chiefe of the *Edomits*

Jacob also was called *Israell*, and of him it is that God often calleth his faithfull and chossen, *Jacob* his inheritaunce, and his people *Israel*. As then *Edom* hated *Israel*, so shall the *Edomits*, the *Israelits*, that is the reprobate shall abhor the godly, The limbes of *Antichrist*, shall afflict the members of *Christ*. The *Papists* which are the *Ædomites*, shall persecute the true *Christians*: which are the *Israelits*, Now hethat is the chiefe of the *Edomits*, he is this אשכנז whose name containeth the number of 666: Whom together with his whole faction he shal destroy and abolish that is called *faithfull & true*: and iudgeth & fighteth righteously, whose eyes are as a flame of fire, and vppon whose head there are many crownes, who is clothed with a garment dipt in blood, and whose name is the worde of God Out of whose mouth, goeth out a sharpe sworde, that with it he may smite the heathen: for he shal rule them with a rod of iron: For he is that treadeth the winpresse, of the fiercenes of the wrathe of God, and vppon his garment, and vppon his thigh a name written, the *King of Kings*, and *L. of Lords*.

Esay 66.

If wee will knowe howe his garment is dipt in blood, the *Prophet Esay* will tell vs in his threescore and sixt chap. that it is sprinckled with the blood of the *Edomits*.

V Who is this that commeth from Edom? V With redde gar-

garmentes from Bosra? He is glorious in his apparell: and walketh in his great strength. I speake in righteousness, and am mightie to saue. Wherefore is thine apparell redde, and thy garmentes like him that treadeth in the winepresse? I haue troden the wine presse alone, and of all people there was none with me. For I will tread them in mine anger: and tread them vnder foote in my wrath, and their bloud shall be sprinckled on my garmentes, and I will staine all my rayment: for the day of vengeance is in my heart, and the yeere of my Redeemer is come.

Thus the Prophet intimateth the glorious coming of our Lorde & Sauour to the last iudgement: to the confusion of *Edom*: and comfort of *Israel*. But hereof we shall note more vppon the two last verses of the next chapter.

The other wordes that containe this number of 6 6 6. as *Ecclesia Italica*, the Italian or Romaine Church *εποκρατια καλη* an euill priestly or Ecclesiasticall gouernment or power, and *Θεος ειμι εν γαιης*. I am God vpon the earth, accomplish that account in this sort.

E	5	I	10	Θ	9
K	20	E	5	E	5
K	20	P	100	O	70
Λ	30	O	70	Σ	200
H	8	K	20	E	5
Σ	200	P	100	I	10
I	10	A	1	M	40
A	1	T	300	I	10
I	10	I	10	E	5
T	300	A	1	Π	80
A	1	K	20	I	10
Λ	30	A	1	Γ	3
I	10	K	20	A	1
K	20	H	8	I	10
A	1			H	8
				Σ	200
6 6 6		6 6 6		6 6 6	

The interpretation hereof is nothing difficult. The first which is *Ecclesia Italica, seu Romana*, signifieth the Italian or Romaine church. The seconde expresseth his gouvernement: that is, *Pontifex maximus*, the cheife Byshoppe, & *Summus Sacerdos*, and highest priest, *qui plenitudinem obtinet potestatis*, who hath obtayned the fulnesse of power: *cui in iis quæ vult, est pro ratione voluntas*, vnto whom in what him list, his will, standeth for reason, as his Canonistes deliuer. And the thirde is a mysterie by them also in these wordes layde open, *Dominus Deus Papa*, the Lorde God the Pope.

Thus in this charecter of 6 6 6. wee see contayned, the countrie, the language, the pryde, the tyrannie, the doctrine, the gouernment, the function, the impiety, and the blasphemie of Antichrist, which are euerie of them speciallie: and all of them onely appliable to the Byshops of Rome.

It resteth that we further consider in what sort it is tearmed the number of a man: for so it is layde downe in the text.

It is the number of a man, and his number is sixe hundred sixtie sixe.

For the better vnderstanding hereof, we are to obserue two thinges. First, the matter handled in these three chapters, the 12. 13. and 14. Secondly the methode vsed and obserued therein: the matter is the estate of the church of God from the byrth of Christ, to the end of the world: the byrth of Christ, the comfort that the church thereby had: Christes conquestes, by his passion: his glorious ascention, the malice and endeouour of Sathan: first against Christ himselfe, secondly against his church: thirdly against the members thereof, the persecutions, and afflictions of the faithfull: the restauration
of

of the trueth : the decaye of falshood, and lastly the glorification of the godly, and condemnation of the wicked, at the finall iudgement. The methode is first a description of the church of God, in the forme of a woman : out of whose wombe, Christ is borne. Sathan is described in the forme of a dragon : seeking to deuour this childe, which the church had brought foorth. Thirdly the ascension of Christ is declared : and the persecutions raised against the Church, after Christes ascension. Fourthly Gods prouidence is layde downe, in preserving the vniuersall church from ruine : which was doone by thre meanes : by the generall dispersing of the church : by the two Testamentes, which preserved the trueth of the doctrine : and by the mortalitie of the persecutors. Fiftly Sathans endeouours are manifested against the members of the Church : when as hee sawe that hee coulde not preuaile againste the whole bodie, that hee might the more violentlye afflict the members, hee vseth principally two instrumentes : the first the Romaine Empire, the seconde the Popedome. The Romaine Empire is described in the forme of a beast most vglye, and cruell. The pryde and proceedinges thereof are layde downe : and also the decaye, which was wrought by another beast, that hadde two hornes like the Lambe : but spake like the Dragon. Which by the iust iudgement of God, partly by fraude, partly by force inuaded the greatnesse, and authoritie of the former, and so brought it to ruine, which other beast is the Popedome, whose pride and tyranny, is likewise declared : and finally the fall thereof, which is wrought by the restauration of the puritie of the doctrine : by the woorde of God, and shall

*Paul. 2.**Thes. 2. 3. 8.*

throughly be accomplished by Christes comming in iudgement. And this is it that *Saint Paule* teacheth vs, that the man of sinne the sonne of perdition, shall bee consumed by the spirite of the Lordes mouth : and abolished by the brightnesse of his comming. Nowe the next verse which is the first of the next chapter, beginneth to expresse the restauration of the doctrine. Christ manifesting himselfe in his Church in mount Sion, accompanied with those whome the former persecutions of the Romaine Empire and Popedome, had consecrated as martyres vnto him, and sendeth an Angell with an euerlasting Gospell, to preach vnto them that dwell vppon the earth : to euerie nation, and kindred, and tongue and people : which verse beginneth thus :

*Re. cap. 14.
vers. 7. 8.*

Then I looked and loe a Lambe stode on mount Sion, &c. Which intimateth this muche vnto vs : that when that man shall come whose name shall be sixe hundred sixtie and sixe. If it be wittily accounted : that then Christ shall manifest himselfe : that then the euerlasting Gospel shalbe preached to them that dwell vppon the earth : that then the puritie of doctrine shalbe restored : that then the will, and word of God, shall be published : by the which *Babylon* shall fall, and the popedome bee wasted and consumed.

These circumstances do leade vs to *Paulus tertius*, whose name being well accompted, contayneth this number of sixe hundred sixtie sixe, if wee alter the numerall letters to Arithmetical figures, and reason it thereafter, thus :

PAVLVS. III.

555

III.

For

For *Paulus* containeth three numerall letters. vz. V L V. the firste V is 5. the L and V is 55. which layd downe arithmeticallye thus 555. is five hundred fifty and five; then I I I which in numerall letters signifieth the thid in arithmetical account is one hundred and eleuen. And both these numbers, holde an equall proportion, as one, ten, a hundred, five, fifty, five hundred: which both summes being added together, do make vp a third number of the same proportion, which is 666.

In the time of this Pope, the Gospell began to take roote; in many countries sundry learned men, both by wordes and writings, preaching and professing the sinceritie and truth of the doctrine. For the suppressing wherof, in this Popes tyme the counsell of Trent was assembled, and no practise omitted by confederacies, leagues, and complattes to withstand the progresse of the truth, and to persecute the professors thereof: but so had Gods goodnes ordayned thinges, that now the riuer of Euphrates was dried vp: that the way of the kinges of the East might be prepared, Euphrates the glory, & strength of Babylon: the power and authoritye of Rome, was so decayed, by the euil opinion, that many princes and potentates iustly conceiued of it, that the way of the kinges of the East was thereby prepared.

So that as at the birth of Christ there came wyse men out of the East vnto Hierusalem to worshippe him: falling downe before him, and presentinge vnto him their giftes, of golde, incense, and myrhe. Euen so at the second birth (as it were) of Christ by the restitution of the true doctrine, manye noble, wise and learned men (who by allusion to the former storie) are tearmed kinges of the Easte: embraced the Gospell, fell downe and worshipped Christ,

and bestowed the talents, of their power, learninge wisdome, iudgement, and industrie, vnto his glorye and aduauncement of his truth.

In this Popes time the societie of the Iesuits, was constituted, and ordayned : hauing added to their vowes of single lyfe and pouertie, the vowe of obedience to a chiefe head, and principall president, *cui omnes in terris tanquam Christo parerent : cuius in verba iurarent, & cuius sibi nutum, & voluntatem, instar diuini cuiusdam oraculi ducerent.* This gouernour was as it were their chiefe prophet : and they as the children of the prophets. To these three vowes, they ioyned a fourth : which is, that whether so euer the Bishop of Rome shall please to send them : thether without any gaynesaying, without any rewarde, or allowance sought towards their iorney, they must immediately go. Whereupon this Pope enlarged their societie with his priueledges, firste to the number of threescore, and afterwarde vpon experience of their faithfull seruice vnto him, he made it sans number.

These Iesuites are the three or threescore or many folde spirites or frogges, that come out of the mouth of the Dragon, that is by the direction of the deuill, out of the mouth of the beast, that is by the direction of the Pope, and out of the mouth of the false Prophet, that is by the direction of their preposite, or president: For they are the spirites of deuils, that is to say, deuillish voyde of all trueth and charitie, which worke miracles, by their hypocrisy illusions and ostentation of learning, and go to the kinges of the earth, and of the whole worlde, whether soeuer it pleaseth the Pope to sende them, to gather them to the battaile of the great day of god almighty: that is to moue them to the affliction, and persecution

cution of the true christians: in the which they shall confederate, band, & combine themselves by these mens perswasions, but shall be destroyed, vanquished, and ouerthrowne, in the midst of their mischuiuous enterprises, by the omnipotent power of God.

Thus hauing declared by these premises how this misticall number, is the number of a man whose number is 6 6 6. we will here impose an ende, to the interpretation of this thirtieth chapter: onely adding this much, that *Paulus tertius*, in whose name this accompt, and number is contained, was a man, euen in his owne time charged, with extortion & sacriledge, with adulterie and incest, with murther and parricide; with negromancie and coniuration. The particularities whereof are plainly expressed, in the xxi. booke of *Sleidans* commentaries, towards the ende of the yeare 1549. whereby hee seemeth a man not vnmeet in whose name this misticall number and periode of Papall prosperitie should be accomplished. As for the meanes of the Popedomes farther fall, and finally of the vtter subuersion thereof: the next chapter which is the fourtenth, will most manifestlye laye it open vnto vs.

CHAP. 14.

1 Then I looked, and lo, a lambe stode on mount Sion, and with him, an hundreth, fortie and foure thousand, hauing his fathers name written on their foreheads.

2 And I heard a voyce from heauen, as the sounde of manye waters, and as the sounde of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And

3 And they sung as it were a newe song before the throne, and before the foure beastes, and the elders, and no man could learne that song, but the hundreth forty & foure thousand which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these follow the lambe whether so euer he goeth: these are bought from men, being the first fruites vnto God and vnto the lambe.

5 And in their mouthes was found no guyle, for they are without spot before the throne of God.

6 Then I saw an other Angell flye in the midst of heauen, hauing an euerlasting Gospell, to preach vnto them, that dwell on the earth, and to euery nation, and kinred, & tongue, and people.

7 Saying with a loude voyce feare God, and giue glorie to him: for the houre of his iudgements is come: and worship him that made heauen and the earth, and the sea, and the fountaines of waters.

8 And there followed an other Angel, saying it is fallen, it is fallen, Babylon the great City: for shee made all nations to drinke of the wine, of the wrath of her fornication.

9 And the third Angell followed them, saying with a loude voyce, if any man worship the beast and his Image, and receaue his marke in his forehead or on his hand.

10 The same shall drinke, of the wine of the wrath of God, yea of the pure wine, which is poured into the cuppe of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his Image, and whosoever receaueth the print of his name.

12 Here is the patience of Sainctes: here are they that keepe the Commandements of God, and the faith of Iesus.

13 Then

13 Then I heard a voyce from heauen saying vnto me, write, Blessed are the dead, which hereafter dye in the Lord: Euen so saith the spirite for they rest from their labours, & their workes follow them.

14 And I looked, and behold, a white cloud, & vpon the cloude, one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the temple crying with a loud voyce, to him that sat on the Cloude, thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the Cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another angel came out frō the altar, which had power ouer fire, & cryed with a loude crie to him that had the sharpe sickle, & said, thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth & cut downe the vines of the vineyard of earth and cast them into the great winepresse of the wrath of God.

20 And the winepresse was troden without the citie and bloud came out of the winepresse, vnto the horse bridles by the space of a thousand & sixe hundred furlonges.



Thou lambe of God that takest away the sinnes of the world, thou lamb that standest on mount Sion in the heauenly Ierusalem, the Church triumphant, with an hundred, forty, and foure thousand, twelue times twelue thousand, hauing thy fathers name written in their foreheads, euen with all thy faithfull and elect whom thou hast taken out of the miserie of this world out of error and ignorance, and especiall ye

those whom thou hast deliuered out of the thral-
dome and opprefion of the olde Romaine empire,
and the Image thereof the new Romaine Church,
and hast blessed with thy Fathers name with eter-
nall glorye and felicitye, whom with thy preci-
ous bloud thou hast bought from the earth, from
sinne and corruption, and hast so endued with
thy spirite and grace that they were not defiled with
women, with the errors and superstitions of par-
ticular churches, but kept the virginitye of their
doctryne and fayth within thy catholycke church
pure and sincere, and haste aduaunced to euer-
lastyng blisse, and made the fyrste frutes vnto
G O D, faythfull and spotlesse before the throne
of his Maiestye, wee yeelde thee moſte humble
hartye, and duetifull thanks, that it hath pleased
thee to send thy messengers, ministers and prea-
chers into the militant church, to preach & publish
thy euerlasting Gospell, which the might & mistes
of Babylon had longe Concealed and obscured,
vnto them that dwell on the earth, and to euery
nation and kinred, and tongue, and people, tea-
ching vs to feare God, and geue glory vnto him, and
not to feare the power and might of Antichrist
nor his fyerce and furious thunderboltes of cur-
ses and excommunications, nor to glorify and mag-
nifie that man of sinne and childe of perdition, but
to glorifye God, the honour of whose iudgement is
come to consume the kingdome of Antichrist, with
the spirit of his mouth, and to worship thy heauen-
ly father and thee his eternall worde and wisdom
which hast made heauen and earth and the sea, and
the fountaynes of waters, and not to worshippe
stockes and stones, Images and Idols the babes and
abhominations of Babylon. We yeeld the also most
hum-

humble and feruent thankes , that with this thy heauenlye doctrine and spirite of thy mouth, thou hast ouerthrowne the towres of Babell, the might and maiestye of the Romish Sinagoge, that wee maye truelye, and reioycinglye say, It is fallen, it is fallen, Babylon the great Cittie that made all nations drunken with Idolatrye and superstition euen with the name of her false doctrine wherin God in his wrath suffered her to solace her selfe, and to commit idolatrie, which is spirituall fornication. We beseech thee good Lord more and more, to consume her, and shortlye to abolish her with thy moste glorious comming, and in the meane tyme O Lord thunder into the innermoste eare of the deafe papistes, the threatninges of thy thirde Aungell, that if any man worship Antichrist, & his romish church made to the Image and representation of the olde Romaine Empire and receaue his Character or doctrine in his forehead and in his hande, that is in his fayth and practise, in his conceite and conuersation to be both beleeued and bouldstered with his counsel and execution, the same shall drinke of the Wine of the wrath of God, yea of the pure wine which is powred into the Cup of his wrath, and shal bee tormented in fire and brimstone before the holy angels and before thee, and the smoke of their tormentes shall ascende for euermore: That with the consideration hereof they may be strooken in conscience, & harken vnto thy voyce: go out of her my people, that you be not partakers in her sinnes, & that you receaue not of her plagues, and for that O Lorde, a tyme and space is required for the vtter consuming, of this hideous body of antichrist, during the which he and his adherentes repining at thy trueth and iudgementes, with all rage and rancor, maligne

and persecute thy chosen and faythfull: Indue vs O Lord with patience in all troubles and afflictions giue vs grace to keepe thy Commaundementes, and make vs feruent and fruitefull in thy fayth and what so euer euent, thou shalte giue vnto our troubles in this worlde, yea though it bee thy will, that the force, or furie of Antichrist preuayle agaynst the mortall bodyes and worldelye estate of our selues, or of our brethren, yet let that thy heauenlye voyce styll recomforte our soules: Blessed are the dead which hereafter dye in the Lorde, euen so sayth the Spirite, for they reeste from theyr laboures, and theyr workes followe them. Wee knowe and acknowledge O Lambe of eternall light, that with thee is true rest voyde of labour, true life voyde of death, true felicitie voyde of all trouble and miserie.

Wee knowe also that our workes, which thorow thy grace, we do according to thy wil go not before vs to make our way and passage into heauen, which thy bloud and merites only haue done, but that thither by thy great goodnes, and fauour they followe vs to receiue reward at thy bounteous and liberall hand.

Lastlye, for that the tyme of thy fynall iudgement doth approach, and thy Aungels are shortly to be sent to reape the haruest of the earth and to cut downe the vynes of the vyneyarde thereof, endue vs O Lorde, with thy grace, instruct vs in thy trueth that as pure Corne wee maye bee gathered into the Barnes of thy euerlasting blisse, and neither as tares, or wicked weedes bee throwne into the furnace of eternall fyre, nor as the vngitious grapes full of vylenesse, and vanytye, bee cast into the Wnepresse of thy wrath, which shal be trode
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without the citie, that is executed without thy kingdome: for without shalbe doggs and enchanterers and whoremongers, and murtherers, and Idolaters, and who soeuer loueth or maketh lyes, & the blood shall come euen to the horse bridles, the tortures and tormentes, shall reach from the meanest man to the mightiest monarch, & that for the space of a 1600 furlonges, which is for euer and euer, for rightlye may that square number of foure times foure intimate vnto vs eternitie. And syth O thou second *Adam*, and restorer of mankind, thy church hath since thy natiuitie walked here on earth nowe neere sixtene hundred yeres as it were 1600 furlongs, which is in hundreds of yeres proportionable to the time, that was betweene the first *Adam*, and the floud of *Noe*: strike into our heartes with thy remembring spirite, a deepe impression of thy comming, that it be not with vs, as in the days before the floud, wherein they did eate, and drinke, and marrie, and gaue in marriage, and knewe nothing till the floud came, and tooke them all away: but that casting away all carelesnes and securitie we may like wise and faithfull seruantes be founde watchfull, readie, and diligent in fulfilling of thy will, and doing of our duties, earnestly praying and dayly expecting for thy comming, that thou our Lorde and master so finding vs, being the author and fountaine of all blessednesse mayst truely make vs blessed. Come Lord Iesus.

Let thy mightie hande and out stretched arme, O Lorde be still our defence, thy mercy & louing kindness in Iesus Christ the deare sonne our saluatiō, thy true and holy worde our instruction, thy grace and holy spirite our comfort and consolation, vnto the ende and in the end.

Annotations.



Hereas in the tenth verse of the xiiij Chapter, mention is made of a beast rising uppe out of the earth hauing two hornes like the Lambe, but speaking like the Dragon, wee expounded the earth to be the Church militant, so taking it in the better part, as conferred and layde opposite to the sea from whence the former beast did proceede, taking the sea for gentilisme and the earth for Christianisme. If it shall better please any to take the earth in that place in the worser part, then doth it signifie corruption, superstition, terrestriall appetites, and earthly conceiptes of heauenly matters, and in whether soeuer part the worde be interpreted, the designation of the person there expressed is the same and receiueth no alteration.

Whereas in the thirde verse of the xiiij Chapter, there beeing mention made, that one of the seauen heades of the Romaine Empire was as it were wounded to death but the deadly wounde thereof was healed, we there expounde that heade to be Rome and Italie, and the wounde to bee ciuill warres, which interpretation is iustified by truth of historie, yet considering the course of this prophesie and the exposition of the Angell in the xviij chapter in these wordes, the seauen heades are seauen hilles whereon the woman sitteth, they are also seauen Kinges, five are fallen, one is, another is not yet come, and when hee commeth he shall continue but a short time, and the beast that was, and is not, is the eight, and one of the seauen.

We incline rather to this interpretation that followeth, and one of his heades was as it were wounded to death, and his deadlie wounde was healed. The seauen heades signified seauen Kinges, or soueraigne gouernours, that haue ruled, and borne chiefe authoritie within the citie of Rome. The first were Kinges, the seconde Consulles, the thirde Dictators, the fourth decem viri, the fift were Tribunes Militare, the sixt Romaine Emperours, the seuenth French Emperours, the head that had the deadly wound but was healed, was the sixt: which receiued that wounde in the death of Iulius Cæsar and which wounde was twelue yeares after cured by Augustus for in Iulius Cæsar the Emperours beganne: and in him that heade had like to haue ended, but that the deadly wounde thereof was cured by Augustus as for the triumvirate it was no heade, but a superturge hauing iust in the deadly wound of the sixt head, of these seauen heads, when Saint Iohn wrote this prophesie, five were fallen, that is the Kinges, Consulles, Dictators, Decem viri, and Tribunes militare, one was which was the Romaine Emperours, another was not yet come, that is the French Emperours. And when he came he was to continue but a short time, it continued not the eight part of the time of the former, and the beast that was, that is the Popedome, which was presigured in Ægypt and Babylon and is not, that is had not yet attained to that power and authoritie, Is the eight, that

is the eight *souueraigne, gouvernour of Rome*, and is one of the *seauen* that is to saye, *Romaine Emperour*, This Pope Boniface the eight well declared, when as in a great Iubilie at Rome, he went one day in his pontificall attire, as *Romaine Bysshoppe*, and the next day in his robes *Imperiall as Romaine Emperour* in the one he shewed himselfe as the eight, in the other as one of the *seauen*.

They that mislike this interpretation will affirme that there were eisher fewer *souueraigne gouvernours of Rome* or more if they saye there were fewer they will be conuincd by the auncient histories of Rome by the which wee shall proue the first true so precisely as the occasion of their beginning, the time of their continuance, the cause of their ceasing, the perticular persons that gouerned in euerie of them shall manifestly appeare. If farther to lesser the number, they shall confounde the sixth and seauenth heade, that is the *Romaine and the French Emperours*, they shal attribute more to the French then euer themselves claimed or had either in power or dignitie for Charles the great first founder of that Empire, claimed but the Empire of the West, and in his time the *Romaine Emperours dwelling in Constantinople and gouerning Rome and Italie by an exarchant*, partly by the treacherous practises of Rome and Italie, partly by the forces and armes of the Kinges of *Lumburdie*, was deprived first of his tributes and after of his territories in Italie, so that the King of *Lumbardes* possessing, and inuading all the Bysshoppe of Rome for his owne benefite employed the ayde of Charles the great: who accordingly came into Italie: ouerthrew the *Lumbardes* was made Emperour of the West, and gaue Rome to the Pope, not to bee *saueraigne of it*, but to hold it of him and his heires in fee.

But after the line of Charles the great was extinguished, which continued not aboue a hundred yeeres, a shorte time in respect of the former, the Popes attained the *suffraintie of Rome* both as Bysshoppes and Emperours, so became they the eight and one of the *seauen*, as Boniface the eight manifestlie declared.

A prayer

A prayer and thanksgiving for
the deliuerie of her most excellent
Maiestie, from the pernitiuous practises
of Antichrist, and his counter-
fets Catholickes.



Eternall God and heauenly Father, whose might is ineffable, whose mercies inestimable, we thy poore creatures & most vnprofitable seruants in all humblenes of minde, do prostrate our selues before the throne of thy maiestie, yelding vnto thee with most feruent harts and faith vnfaigned, the Sacrifice of prayse & thanksgiving. Thy might did make vs when we were nothing, our lewdnesse lost vs when we were made, thy mercie saued vs, when we were lost, thy grace preserueth vs now we are saued, thou art our God and great is thy goodnes, we are thy people, but great is our weakenes, thou in thy giftes art gracious and bountifull, Lord let thy grace make vs as thankfull. Thou openest our eyes whereby we may see, thou enlightnest our mindes, whereby we may iudge, thou feedest our soules, wherby we may liue, thou giuest vs peace whereby we may rest, the light of thy gospell thou makest to shine, a gracious Queene thou giuest vs to raigne, thou rulest in her, she raigneth in thee, by these thinges thou comfortest our bodies and soules: Lord herein the wicked do enuy our blisse, the roaring lyon would faine vs deuour, and Antichrist seeketh to cut off our head, that then he may tread vs vnder his feete, but thou of thy mercies hast bridled his rage, his shame is discovered, his purpose disclosed: this is the worke of thy mighty hand, his nets are broken, and we are escaped, preserue thine annoynted O Lorde of thy grace: confounde thou thy foes and comfort thy flocke, let Antichrist, waste with the worde of thy mouth, Illumine mens mindes that al now may see, that murther is counted religious at Rome. Thy name be praysed with hymnes of our hartes, the notes of obedience most pleasing to thee: In thoughtes, wordes, and deedes, let vs still resounde for this thy great goodnes so graciously shewed. Defende O most mercifull father, thy seruant our Soueraigne, from all such wicked and pernitiuous attemptes. Turne the Counsailes of all Achitophels to foolishnes: sustaine her with thy mightie hande in her Royall estate, enrich her dayly more and more, with the treasures of thy heauenly wisedome. Indue her abundantly with thy most holy spirite, and to thy glorie and our gladnesse make her an olde mother in Israell. Graunt these thinges O Lorde for Iesus Christ his sake, thy only sonne our onely Sauour: to whom with thee & the holy Ghost, three persons and one God be all honor, glory, prayse, and power, world without end. Amen.

FINIS.



